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THE CHRISTIAN CENTURY

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THE NEW CHRISTIAN CENTURY COMPANY

700-714 East Fortieth Street

Chicago, Illinois

The Christian Century



Charles Clayton Morrison.

A
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Homes

-- Editors --



Herbert L. Willett.

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A Christian Preacher Made \$50,000 With a Lead-Pencil in Nine Months

A royalty contract between author and publisher, for "a story of South Missouri," was signed in April, 1908. Between that date, and the delivery of the manuscript, February, 1909, "The Calling of Dan Matthews" was written. In May, 1909, the publishers tendered Harold Bell Wright, in lieu of his royalty contract, a cash offer of Fifty Thousand Dollars (\$50,000), which he unhesitatingly declined.

Imperial Valley Press: "From the publisher's point of view, 'Dan Matthews' is a tremendous success. The first edition of 100,000 copies seems likely to be exhausted before the holiday season, and another edition of the same number will go to press in October. One of the largest book stores in Los

Angeles sold out its first lot of 500 copies in one week and could not fill promptly the orders that poured in. The indications are that the sale will vindicate Wright's judgment in declining an offer of \$50,000 cash for the copyright."

"What Is the Matter With the Churches?"

Duluth News-Tribune: "The well known periodical which has just published a symposium on the subject, 'What is the Matter with the Churches?' might have been spared the trouble of collecting the opinions of prominent clergymen of the various denominations and simply referred their readers to

Harold Bell Wright's latest novel, 'The Calling of Dan Matthews.' Mr. Wright has certainly answered the question more successfully than any of the numerous authorities who are discussing it at this time."

Reflections from the Press

"Striking, suggestive and true to life."—*Milwaukee Free Press.*

"Unquestionably the author knows the life with which he deals."—*Chicago Evening Post.*

"It is a picture that has been seen time and again."—*Philadelphia North American.*

"Its portrayal of character carries with it the assurance of truth."—*Buffalo Evening News.*

"There is an uncomfortably large kernel of truth in it."—*Duluth Evening Herald.*

"We close the book feeling that its stiff indictment of the average church is essentially sound."—*Chicago Record-Herald.*

"The story is sufficiently barbed with truth to pierce the heart of a serious matter of this day and age."—*Omaha World-Herald.*

"Everywhere serious men are asking, that the church justify itself by service."—*Los Angeles Graphic.*

"It deals with that part of life's drama most vital to every person."—*Portland Spectator.*

"A skillfully mapped battlefield of human souls."—*Chicago Examiner.*

"A Corner in Life Seen Through a Temperament"

"It complies with Zola's definition of a novel: 'A corner in life seen through a temperament.' This corner happens to be typical of the four corners of the United States, and the temperament through which we see it gives an honest reflection. If Harold Bell Wright continues in the path he is following he may wake up some morning and find he has written the great American novel for which the publishers and critics have been waiting these many moons."—*Duluth News-Tribune.*

"It does human nature vast good to read a novel of this sort; it brings clear views of real humanity and its needs and defects, and it opens up long and wondrous vistas of those paths, now charming, now rugged and deep with gloom, that all men, moving forward some high and needed reform, must travel, whether they will or no."—*Pittsburgh Press.*

Causes Stir Among the Ministers

"Harold Bell Wright's latest book, 'The Calling of Dan Matthews,' is not only having a great sale, but is stirring up much serious discussion inside and outside the church. Indurated theologians are whacking it with dogmatic clubs, ministers who do some of their own thinking are inclined to sympathize with Dan, the young preacher, who looked for human helpfulness in the church and found it a mere shell of convention, and those that are outside the lines and care nothing for theology, while believing in the ethics of Christianity, are confirmed in their view of the uselessness of so-called 'church work' by the keen analytical criticisms of one who has seen it all from the inside. * * * A Redlands (Cal.) preacher reviewed 'Dan

Matthews' in his sermon last Sunday. He tried to understand it, but he missed its larger meaning and mistook incidental criticism of details for the main point."—*Imperial Valley Press.*

"It is always a delicate matter to undertake to deal with the frailties and defects inherent in the Christian church organization as it exists, but Harold Bell Wright has contrived to lay bare disagreeable truths with such kindly candor in a novel, 'The Calling of Dan Matthews,' that the most bigoted, reading the simple but forceful story, should be moved to self-examination rather than impatience and resentment."—*San Francisco Chronicle.*

Mechanics of Church Conventions

"The mechanics of church conventions, the domination of dollars, the politics of church organizations—all these are seen as with a glass, but not darkly, in this story. The wealthy church nabobs will not read this book, the ministry will denigrate it a 'scurrilous attack,' the arraigned officials would not

recognize their own pictures when they see them, but the great body of people will 'hear gladly' and rejoice in this recording of truths many are afraid to admit or too saturated with current methods to perceive."—*Los Angeles Express.*

The Calling of Dan Matthews (For Sale Everywhere)
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Christian Century and the Centennial

An Editorial Foreword

THE host of Disciples that gathers in Pittsburg for the celebration of the Centennial of our history will represent every variety of sentiment regarding a movement which passes its first great milestone this year. There will be those who lack only a few years of being as old as our reformation itself, and who know its history from the beginning. There will be those who have just entered the church and who are almost totally unacquainted with the significance of this enterprise. And between the two there will be every shade of awareness and concern regarding the things most commonly believed among us.

It seems an appropriate moment to record our own convictions as to the significance of this movement and the present celebration. *The Christian Century* holds very definite views regarding its meaning, and has had frequent occasion to register its own hopes and anxieties regarding the progress of the Disciples. It is perhaps worth while to set down these convictions in brief at this time.

The Disciples of Christ came into being as a people called of God, we believe, for the accomplishment of one definite and impressive piece of work. In so far as they have kept that call and that motive before them, they have been successfully true to the purpose for which they were chosen. In so far as they have forgotten that ideal, they have been and must ever be recreant to the trust reposed in them. With varied degrees of fidelity at different times and in different places they have discharged this important function.

That purpose was the union of Christendom upon the only foundation which offers a satisfactory basis for a united church. It was the broken and distressed condition of both European and American Christianity which alarmed and disheartened those men of God whom we honor in this Centennial year. To them nothing seemed so important as the removal of the barriers that separated the churches one from another. The Disciples have not always remembered the rock from which they were hewed and the hole of the pit from whence they were digged, but those who have studied the story of this movement from its inception know that this was its guiding motive and its most outstanding ideal.

We are not worshipers of the Fathers. By genesis and disposition the Disciples came into activity too late in the generations to idolize any man or group of men. They had seen too much of the danger which comes from that blind veneration of names and personalities. There was but One whom they gave the supreme place in their thought and affection and Who, for them, bore the pre-eminent name. The Campbells, Scott and Stone with their co-workers they conceived as men raised up of God who cried out against the sins of the church and called her to repentance, and as men of God they gave them double honor.

To that position *The Christian Century* insists that the Disciples must remain true. We are not followers of Thomas Campbell nor of his son, else we should not have been so sensitive when provincial voices named us "Campbellites." But we believe that these early leaders of our work have yet to be rightly appreciated and set in their true place in American church history. Even after a century we are perhaps too close to them to see them in their right perspective.

The Christian Century believes that one of the greatest dangers confronting the Disciples today is that of departure from the ideals which these men of God set before us. Their creed was simple because their purposes were great. They held with their Christian brethren of all names to the supreme truths of our Christianity.

They accepted Christ as the Lord of the conscience and the Saviour of the soul, the Interpreter of God and the authoritative Teacher of the race.

They believed that the churches around them were all committed to the central truths of the Christian faith, but by laying emphasis upon human statements and devices they had permitted

themselves to harden into sects and denominations. They felt that if the essentials of Christianity could be recognized as few and simple—those, in fact, which the early church recognized,—the difficulties of the situation would vanish and the church would be drawn by the gravitation of spirits into its former unity.

They were profoundly convinced that the plan set forth in the New Testament, simple as it seems, was amply sufficient for the modern church, and therefore they lifted their voices in an earnest plea for the restoration of the earlier and simpler type of things, with insistence upon the apostolic faith, the apostolic spirit, and the apostolic service.

Nothing was less the object of their desires, in fact nothing was more repugnant to their minds, than the organization of another denomination. That would be only to add a new factor to the already complex problem. Yet they were unable to realize their ideals for the union of the churches on the grounds which first appeared to them practicable, and presently as a sheer choice between life and death the visible body of Disciples began to take form, whether they would or not.

The Christian Century believes that the Fathers made no mistake in the essential elements of their message; but it also believes that as they adjusted themselves admirably to the changing events and forces of their day, so must the people who in the providence of God have been raised up to continue their work, meet the needs of the new times as they come.

Loyalty to the Fathers is only a just and fitting recognition of their work. Without it we should be both ungrateful to them and unfaithful to ourselves. But loyalty to the Fathers does not consist in holding the particular set of opinions which they held. It consists rather in keeping faith with their ideals and following them to their appropriate embodiment in the church of our own times.

Such loyalty to the Fathers will include an insistence equal with theirs upon the divine character and supremacy of Christ. It will include loyalty to the Word of God, such loyalty as makes diligent use of every help which can throw light upon that wonderful revelation of divine purpose and activity, and then such obedience to its message as shall transform mind and heart into likeness to Christ.

It will include loyalty to the ideal of union among all God's people as the chief aim of our existence, and supreme devotion to the effort to secure such union by every means within our power.

It will include a just and generous recognition of the fidelity, enthusiasm and Christian character of all who follow our Master, and as well an honest effort so to co-operate with them as to bring in that time of peace and unity for which we ever pray.

It will include the recognition of the fact that in so far as we put emphasis upon our own churches, colleges, newspapers, missionary societies and other religious machinery and forget our relationship to the total Church of Christ and the coming of the Kingdom of God, we are not only sinking to denominational selfishness, but are the least excusable of all Christian bodies, since we have ever protested against such narrowness.

In short, *The Christian Century* believes that, rightly interpreted, the Centennial should be the moment from which may be started new and inspiring forces for the accomplishment of those ends to which historically, we are set. It believes that this is the high purpose of an increasing number of Disciples.

At the same time it cannot fail to perceive that if selfishly interpreted as a moment of denominational triumph, the Centennial might become only the point of departure for an increasing narrowness or sectarian zeal, of fresh devotion to the creation of a more huge and a more aggressively competing organization among the churches of Christendom, and so of ultimate decline to the low levels of that sectarian spirit against which it has been called to protest, and whose end is bigotry, failure and death.

The Trend of Events

By Alva W. Taylor

THE EXPRESS COMPANIES MASTERED

There is no more intolerable monopoly than that of the great express companies. It is proposed now that they be classed with the railroads and the same laws that apply to freight regulation be made to apply to them. They have successfully resisted all efforts in Congress, but Nebraska has cut rates 25 per cent and the courts uphold the law in every particular. A comparison with the postal service of the government shows that they pay less wages, work their men more hours, charge higher rates and make slower deliveries than the government does in its service. A Parcels Post is urgent and will doubtless be a burning issue in the near future. When people awaken to the facts it will be quickly enacted. Every land in civilization has it but the United States. Germany carries no less than 250,000,000 packages annually and an eleven pound package costs its sender but 12c. There are 500,000,000 people in the International Parcels Post union but we alone among the progressive nations are not. Our Consuls complain that it loses us millions annually. Germany and Austria, with a combined population about equaling ours, send fifty times as many packages through the International Post as do we.

The Interstate Commerce Commission declares, "a railway is not a private enterprise—it is a public servant, discharging, as an agent of the government, a public function." Is not the express company the same?

LABOR LIMITING THE OUTPUT

We have heard much talk of overproduction in times of financial difficulty. Such accounting for the inability of the people to consume marketable products goes back to the economic half-truths Adam Smith taught that such a thing as overproduction was impossible. It would be impossible if people always had the means to buy. History has never told of a time when mankind as a whole was afflicted with overconsumption. Underconsumption is the universal malady in times of crisis.

New machinery has increased the output from 30 to 300 per cent, but it has not produced a like universal ability to consume. This could be done only by raising the standard of living and shortening the hours of labor. When labor-saving machinery increases output by one-third without increasing the number of workers, it is manifest that it must shorten hours and raise wages to a like extent or it will produce more than can be consumed and thus leave men without work and allow fewer days of work to those who are needed at the machines.

Labor tries, by the device of curtailing the output, to prevent overproduction. It is a crude and inefficient device but it manifests the desire of the workers to protect themselves and their fellows from the dangers of non-employment through overproduction. If competition is war this too is a war tactic. By industrial co-operation alone can we ever hope to arrive at a peaceful solution of such a problem, for men will fight for their own so long as they are pitted against each other by competition. When labor and capital learn that they are co-operators and adjust themselves to the laws of co-operation peace will bless them.

THE PROGRESS OF THE COLORED MAN

The colored man has made no little progress in the past forty years. He has had the advantage of the white man's tutoring, but also the disadvantage of social inferiority. His ideal position would be in a black republic with white tutors. There he would have the advantage of the white man's leading and that of dependence upon his own resources and initiative without social inferiority. But he is here to stay. We brought him here and we must help him become a useful and self-dependent citizen. The south is no more responsible for him than the north. The north was slave territory so long as it was profitable and had it been more profitable in the north than in the south to hold slaves the south would have led the fight for his freedom. It is an American responsibility. If he lived in the north by the million the north would be the land of social inequality on racial lines. It is a national problem but the south must be held most expert because of the intimacy of it to their lives and needs. The north can best do her part by a philanthropic interest—as indeed she has ever done. In-

telligent whites nowhere have any objection to that sort of culture that makes the colored man a useful and moral member of society. Thus Booker T. Washington is hailed as the Moses to lead both white and black out of the bondage of industrial oppression and racial prejudice.

The colored folk have today 26,000 churches, 28,000 schools with some 32,000 learning useful trades in 170 industrial institutions and studying in colleges. They have \$5,000,000,000 worth of taxable property and own 400,000 homes, 10,000 stores, and forty-one banks as well as many other forms of business. Humanity is never translated into full fledged civilization. It may become moral in a generation but economic power is a matter of progress.

THE FARMER AND HIS THREE BILLIONS

The farmer has a three billion bushel corn crop. It would require a line of freight cars reaching across the continent and back again to start it all to market. The price promises to be high. December and May deliveries are both near or above 60c in present markets. The black land that makes the best corn is almost all under cultivation. The future increases of crop must come from more intensive cultivation. It is driving the black lands of the corn belt to speculative prices. In central Illinois, the land that leads in actual per acre production just now, farms sell for as high as \$250 per acre and those who purchased it ten years ago at from \$100 to \$150, a price that then seemed high, have made a speculative profit of from 75 percent to 100 per cent. Many buy it now at \$200 per acre as a speculation, believing the taking up of practically all the corn lands and the increased demand for the nutritious cereal will soon create a value of \$300 per acre. The young man who has a little money and wishes a safe and profitable investment will do best by putting it in good land and if he be a wage worker and is ambitious to live a free life and insure his old age and his children an honest and modest competence he can assuredly do it by buying a farm in a new country and developing it himself.

The farmer is the richest and most independent industrial class in America. He is likewise the most useful. He is at the heart of our economic life in that he produces the raw material for our necessities. We could wipe the cities of the land from the map in a night and in a few years they would be builded again, but if we destroyed the farms of the land in a night we would perish.

But is the farmer the happiest class in the nation? He has his troubles and not the least of them is his prosperity. He is made unhappy by his plenty as all men are liable to be. Getting something but regrets the desire in most men for getting something more. Avarice is a sin native to progress and all flesh is heir to it. But he has no slum, he lives in no tenement, he enjoys fresh air and pure food and a democracy of labor. The baubles of luxury taunt him and the glare of the city lights enchant his sons. He is pouring the millions into the crowds that throng the city streets and ultimately many will be pushed down into the sordid palaces of the city's shame and this will be the price the farmers' children will pay that a few of them may dominate the world's life in commerce and industry. The pastoral simplicity seems dull to the mind of youth and the terrors of failure do not daunt him as he faces life amid the crowd. More than peace, his hegira to the city tells us, men love the cry of conflict with the elements. To dare and do inspires and the promise of great reward lures multitudes though each one knows not one in a thousand can win it.

UNION REVIVAL AND THE LOCAL CHURCH SERVICES

If there were a word of criticism to offer regarding Gipsy Smith's specific method in his Chicago meeting, or perhaps the method followed by the Laymen's Evangelistic Council, it would be to question the wisdom of their insistence upon the discontinuance of all church work on the evenings that the evangelist is conducting his services. It was their urgent request amounting almost to a command that the Sunday evening services of all the co-operating churches should be abandoned. It is their earnest hope, amounting almost to a request, that the prayer meeting services also be discontinued while the special mission is in progress. We believe this is to be a grave mistake. It may be flattering to the promoters of special services like these to have an overwhelming throng which would need thrice the available accommodations to shelter it. On the first Sunday evening of Gipsy Smith's mission there were nearly 20,000 people trying to secure admission to a hall that would hold at the most 8,000. Resort was made to street meetings, but with only moderate success. If these people could have worshipped in

their own churches and gone on the other evenings to the mission, there would have been more good accomplished than by the present method. We believe that evangelists will soon see that it is not only right but good policy as well to support the local churches in their regular ministries at the time they are accustomed to worship, and then unite in solid front on every other occasion when the

mission is in session. We believe that if Mr. Smith and his associates in this city were to abandon their Sunday evening meetings and perhaps also that on the Wednesday prayer meeting nights, the churches would respond with greater power on the other evenings and themselves receive a blessing which the present method does not permit.

Editorial

THE Homeric poems exhibit two strangely contrasted figures; the one is Achilles sulking in his tent because of a slight placed upon him by the commander of the army; the other is Ulysses, brave in spite of any reverses, and ever ready for a new adventure. Through long perils of the deep, through the enchantments of Circe, through the horrors of the descent to Hades, he wandered back at last to Ithaca and found rest in the home of which fate and his enemies had so nearly robbed him. His disappointments, of which there were many in his career, had never spoiled the high spirit of chivalry and resolution within him.

Most men's lives are, in great or less degree, marked by disappointments. Of their experiences the lame man in the gospel narrative might be taken as typical. Jesus found him lying in one of the porches of the healing pool. He had been there for many years. They had been years of hardship, failure and disappointment. In pathetic words he said to the inquiring Master, "Another steppeth down before me." How many human tragedies, small perhaps in their present significance, but none the less hard to bear, are described in those simple words, "Another steppeth down before me."

LIFE'S disappointments, however, are the tests of character. Their real effect depends on one's self. A weak nature broods and chafes and withers under disappointments. A strong nature rises with resolute purpose to overcome them and succeeds in spite of them.

There are disappointments that come from men's over-estimate of themselves. Naaman thought it degradation for the prophet to suggest to him a journey to the muddy, rushing Jordan and a seven fold plunge into its waters. He would have preferred a more spectacular and dramatic healing. Haman thought himself too important a creature at the gates of Artaxerxes to be ignored by even one humble Jew who did not bow his head. And so both of these proud men were disappointed because they had put too high an estimate upon themselves. Such men are sure to meet many slights. The kind of pride that wears its heart upon its sleeve cannot help having its feelings rudely brushed.

Failures discourage some natures and lead to chronic discontent. That kind of brooding pessimism which regards life as sterile at the best is echoed in the two classic illustrations of the philosophers, Omar and Koheleth. The former says sadly:

"The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers; and anon,
Like Snow upon the Desert's dusty Face
Lighting a little Hour or two—is gone.

'Tis all a chequer-board of Nights and Days,
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the Closet lays."

The Preacher, in a similar vein of world-weariness and discontent, writes, "Behold, all is vanity and a striving after wind; and there is no profit under the sun." This is a hopeless resignation to the hard conditions of an ungracious world. Job raged against the injustice of his estate, but Koheleth only sadly moralizes. Job was an untamed eagle dashing himself against the bars of his cage, but Koheleth only looks out with lustreless eye on the heavens where he might soar if he were but free. Life's disappointments have crippled and perverted his spirit.

BUT there are bitterer disappointments than these of personal ill success. When a man of famed integrity is suddenly revealed in the light of a traitor to the interests he has championed, when a public man becomes recreant to his former position and comes crashing to his fall, when a loved and trusted counsellor is shown to be unworthy of the good will of his fellows, then stars

fall from the heavens and men shudder as with the darkness and chill of an eclipse. These are disappointments which it is hard to bear and which at first loosen one's faith in human nature.

But disappointments need never lead to failure. The hardest struggles are often of most value in the making of character. It is difficult to understand just what Lincoln would have been had he been reared in a home of luxury and known none of those struggles which so endeared him to the people. Through many disappointments and hardships he gained his kingdom of citizenship and power. When a man comes nobly through his disappointments and even his mistakes, overcoming the one and retrieving the other, he has reason to be proud of his career and he becomes an example to those who watch him. Moses, at the end of his life, was conscious that he had lived neither faultlessly nor without serious fractures of temper and judgment. But so nobly had he retrieved all these and won the regard of the nation that his final estate was a fitting conclusion for the life of a trusted and revered captain.

IN THIS victory of character over disappointment Jesus is himself our noblest example. His life must have been full of disappointments, and yet how little do these find record in the splendidly optimistic pages of the four Gospels. Even as a child in Jerusalem for the first time he must have been puzzled and perplexed by the failure of the nation's leaders to meet his ideals of what great teachers and preachers should be. His sad reflection upon the scribes and Pharisees, the result of years of brooding after that first visit to the holy city, find eloquent and mordant utterance in his denunciation of the "blind leaders of the blind." He must have been particularly disappointed in his failure to win to himself the good will of Jerusalem in the earliest period of his ministry. His retirement to Galilee was only after he saw how little he could trust that superficial faith to which many of the people of Judea had committed themselves. Disappointed and yet not disheartened, he turned to humbler ministries in the provinces. The disciples must have been a constant disappointment to him. They never understood his lofty purposes. When he was looking forward to betrayal and agony they were fashioning their small toys of worldly ambition and success, hoping that somehow the inauguration of his kingdom would further their political expectations. His disappointment over his people voiced itself eloquently in his broken words as he wept over the city, "How often would I have gathered thy children, but ye would not." Yet in spite of these disappointments, nay because of them, our Lord's life was one of unparalleled and divine success. He was made perfect by the things he suffered and of these sufferings his physical distresses were the least. That he did not utterly despair of men is a proof of his marvelous optimism. There were times when, in distress, he questioned the final success of his work as, when he cried, "When the Son of man cometh shall he find faith in the earth?" But these moments of depression were not for long. The triumph of faith was always supreme.

NO TRUE culture can exist without disappointment. All great and true lives have become such in virtue of the things that have been put under foot—pride and passion, vanquished ills, disappointed hopes and broken enterprises all have been subdued and are fragments built into the noble structure of an abiding and triumphant character. God cannot give us unvarying success, but he can aid us to that faithfulness and optimism which can conquer all disappointment and failure. And even when one is tempted to believe that effort is futile and that into every healing spring of opportunity, "another steppeth down before him," there is still the help of Christ who may find another way to bring us to success. Jesus did not take the lame man to the pool, but he lifted him up and set him on his feet. Even so today the Son of Man lifts up to life and power those whose disappointments have only served to make them wait more eagerly for the sound of his footsteps, and to listen with greater concern for the tones of his voice. Life's disappointments are God's opportunities.

Freedom of Thought

THE Disciples of Christ are strong in their intellectual freedom. In spite of friendly admonitions, we have steadfastly refused to write and adopt a creed, and we have done very well indeed without it. It was a daring experiment to build churches of Christ without denominational name or creed, whose terms of membership are as broad as the terms of pardon, and identical with them. All sorts of dire predictions were made, none of which have come to pass. The bible alone is authoritative—not the bible of the traditionalists, nor the bible of the higher critics, but the bible that stands intact when criticism has done its worst and its best, the bible which speaks to each man's soul of God and Christ and immortality.

There are occasional attempts to abridge this freedom, to fetter us with the dogmas of a creed all the more tyrannous because it is unwritten. There is a further element of bitterness in it, because the reactionaries are not members of a dignified, authoritative body, but self-constituted, irresponsible, opinionated, and sometimes mercenary men. They are "orthodox" for revenue only. They are disciples of Demetrius. Or they are by temperament and training, popelets, and when "drest in a little brief authority," issuing bulls and anathemas, and lording it over God's heritage, they do but appear in their own proper, dwarfish persons.

Fortunately, the Disciples are too firmly grounded in the principle of religious liberty to submit to priestly, professional or editorial dictation. Freedom of thought is too sweet and precious to be lightly surrendered. There are multitudes in the creed-bound churches who chafe under the restraint of theological grave clothes, scarcely knowing what it is that vexes and hinders them. Vigorous and scholarly young men turn aside from the ministry, rather than go into bondage to mummified masters, and pitch their tents in graveyards.

Absolute intellectual freedom conditions progress, and guarantees it. Better ten thousand times the vagaries and eclipses of a state of freedom, than the measured, mechanical, galvanized virtue of a hierarchical traditionalism. Our fathers forged their own creeds, each for himself, and we will do likewise, line by line, article by article, to the end of the chapter, and bequeath this right to think, not in grooves, not into the mud, but into the empyrean, to our children and our children's children.

It will be passing strange if this freedom of thought does not develop one of the strongest religious bodies known to Christendom. To be sure, thinking is arduous; brain sweat is drops of blood. Not all will care to exercise this God-given right. Many will be content with ipse dixits and ecclesiastical heirlooms. But there will always be a nucleus of stalwart souls whose thinking will fructify other minds from generation to generation, and keep our tree of life full of blossom and fruit. When we have finally developed far enough to set apart a number of men from treadmill drudgery to the divine specialty of vision and voice, then we may look for a robustness of mind and a depth of spirituality which the world has seldom seen. Our history is glorious, but our golden age is yet to dawn.

It remains to be seen whether the world is ready to sustain a religious movement which is steadfastly open-minded. Disciples must be found in communities as they exist today. We are as much bound by social and intellectual conditions as others. The evidences are not wanting that we are constantly in danger of looking over our shoulders, of quoting the fathers, of building on hard and fast lines, an ecclesiasticism. Do we not look with suspicion on the thinker? Do we not notify the man who breaks with our preconception, that he belong elsewhere? Liberty is not license. But let us encourage every man that dares to think originally, and give original utterances to that thought. If he thinks himself out of harmony with truth, he will think back again. The cure for the evils of intellectual freedom is more freedom.

The Preacher's Library

STUDY is a prime factor in determining a preacher's usefulness. It is imperatively necessary that he maintain his student habits, that he keep his mind bright with thinking. And his reading and study must range over a wide field. He has his specialty, but it is of such a character that it demands wide reading as well as close reading. He who would measure up fairly well to the demands of this age must come as near as in him lies to knowing everything. No other calling on earth is so perilous for the student as the ministry. The preacher has no task-master. He apportions his own time. His admirers warn him against hard study! He is tempted to float dreamily through current literature, and indulge

a sort of intellectual voluptuousness. Against such temptations he must sternly set his face.

It follows that if the preacher is to be a student, he must have books, and the most of them he ought to own. A good working library is as necessary to him as tools to a mechanic. Close touch with the publishing world will bring new books constantly to his notice, and he will be a regular buyer. We stipulate ownership of books, as many as his purse will allow, because there is a sense of personal intimacy between the man and his books, much like the altogether human relation of friendship. Many books the live man will want to read, do not deserve a permanent place on his shelves. These he can procure from the public library. But the new book will itself awaken a torpid mind, and help to save the preacher from the temptations mentioned.

Recently *The Christian Century* asked a group of our representative preachers how much they spent in the last year for books. Replies received are quite creditable, showing an average expenditure of \$79. This is not large, until we stop to consider the average salary. One man wrote, "The public library enabled me to have many a book my limited salary would have deprived me of. The minister should encourage the community to build up the public library, and help to shape its character. He can quite as much determine the thought of the people by such a course as by his public utterance." Another man in the far west, who has access to fine libraries, spent \$100 for books, buying only religious works. He writes, "I find my library, which has now grown into a large one, a chief source of delight, though a constantly growing pastorate seriously interferes with my plans and work as a student." This is a matter which preacher and people must jealously guard against, for their mutual profit.

A man who preaches in a college town writes, "I would have required at least \$100 but for the help of the college library, and even then my study would have been curtailed." A preacher who is considered unusually gifted, reports that he has spent an average of \$200 a year for twenty years, and now has at least 4,000 volumes. He says, "However poor my work, it is at least better than otherwise it would have been. I have often gone without the new coat, but seldom without the new book." No doubt the preacher's wife has heroically shared the burden and deprivation here hinted at. If we could be made almoners of a fund for any purpose, we would ask for money to buy new books for preachers whose salaries barely cover the cost of humble living.

When we cease to learn, the little knowledge we already have begins to lose its vitality. We need, therefore, a literature of knowledge. The sermon, no matter what the theme, should convey information, as well as stimulus. We need also a literature of power, which awakens the mind, and stirs its creative energies. It ought to be the habit of every man to keep account of his investment and use of time, especially the time spent in study, and the names and titles of books digested. There is no danger of too little society, but there is great danger of too little study.

A Plea For Union

LOGICALLY and chronologically, we find our genesis in the plea for union—our plea, we miscall it, and thereby make it seem partisan. It is the plea of the Master, and loyalty to Him makes us adopt it. It is as much ours as Christ is ours, no more, no less. We cannot, if we would, sectarianize that plea. It belongs of right to all who are Christ's, nor are we alone in its advocacy. The basis we propose may be unique, but the plea itself is catholic, and it is most encouraging that practically all evangelical bodies have adopted it, and many are making earnest efforts to put it into practice.

Divisions are now as unnecessary as they are illogical. The differences among denominations are no more and no greater than among individual members and ministers of the same denomination. Each great denomination arose apparently, in answer to a real need, or out of the exigencies of the case, and made a real and valued contribution to Christian growth and conquest. But if divisions were necessary, they were necessary evils. Or they were necessary because of fundamental evils and weaknesses, now largely outgrown. Therefore the necessity for denominations no longer exists.

And is not this fact plainly indicated by the very conditions in the religious world? Many of these historic bodies are in a quiescent state, while others are moving on by sheer momentum, by the accumulated energy of the past, not by new energy freshly generated. Some of the denominations have been marking time, not marching. Men of affairs see all too clearly the lamentable waste

of sectarianism, in men and money and power. They are not interested in our theological refinements. "Give us the essentials," they are saying, "and leave non-essentials where they belong, in the realm of individual opinion."

Whether we look to the church or to the world or to the scriptures, the time has come when the plea for union is most acceptable, strong and triumphant. It rings harmonious with the prevailing note of the age, comprehension, consolidation. It satisfies the reason; it arouses the conscience; it fires the imagination. If we are at once loyal and humble, aggressive and tactful in our advocacy of this great plea, we must continue to "grow in grace and in favor

with God and man." For certainly in this plea is one element of strength. It commends us to the favorable attention of thoughtful men everywhere.

It may be asked, without casting any reflection on "the fathers," "Are we quite clear and quite in agreement as to what we mean by Christian union?" And still further, are our requirements and expectations in harmony with the divine will? Recent developments in the brotherhood prompt such questions, and the trend of events is thrusting them more and more upon our attention. If we are to continue in this plea as an element of strength, we must not allow our thought to crystallize.

Biblical Problems

By Professor Willett

May I ask your interpretation of Mark 11:23, "Whosoever shall say to this mountain, Be thou removed," etc.
Milwaukee.

K. H. S.

Jesus wished to illustrate the all-conquering power of faith. To men who believe, all things are possible, because they count no obstacle too great to be overcome. This was the kind of followers he wished. His teaching abounds in figures of speech, and this one of the removal of mountains by faith emphasizes his high estimate of that quality in his disciples. The words must not, of course, be taken literally. In our more sober western speech his saying would mean, "The man of faith accomplishes the impossible."

Why did Jesus commend his mother to the care of John when he had brothers and sisters?
B.

The Roman church insists, of course, that these "brothers and sisters" of Jesus were not related to him or to Mary, but were the children of Joseph by an earlier marriage. This supposition is employed to preserve the doctrine that Mary had no other children than our Lord. Such a view is not necessary, however, and seems inconsistent with the plain statements of the New Testament. There is nothing unworthy in the thought that Mary was the mother of sons and daughters younger than Jesus. Yet we know that these brethren of his did not believe in him (John 7:5), and it was not till later days, following the resurrection, that one of them, James, was first mentioned as concerned in the events of the gospel (I Cor. 15:7). Tradition joined the name of another brother, Jude or Judas, to the group of believers. It was natural that Mary, who had been much with Jesus and the disciples during the public ministry, should feel more at home in that group, and especially in the care of such a close friend of Jesus as John, than with her own children, who as yet did not share her profound faith in the Lord.

Does the Bible teach that all men will be finally saved?
Student.

No. The Bible concerns itself very little with ultimate conditions, further than to point out the consequences of courses of good or evil. How long these consequences continue, it does not say. But it makes very clear the fact that any soul that deliberately sins against the light it possesses, suffers the results of that sin, and continues to suffer as long as the love and choice of sin remain. Jesus had the largest love and hope for men. He believed in them and in their ability to achieve character with the help of God, long after their fellow-men had given them over as worthless. But with all his expectation of good he saw quite clearly the tendency of evil in disposition to harden into fixity of character. The man who is unjust tends to remain such, as choices accumulate. If after certain ages all men were sure to turn to God, it would seem like a mechanical rather than a moral universe. When the outcome of a game is certain, from the beginning, it has the appearance of being played with loaded dice. God may be trusted not to interfere with personality by any scheme of divine and benevolent coercion. Men will always have the power to sin if they will, in any world. But we may hope that the incentives to righteousness may become ever more alluring and compelling. In this way, but in this way alone, can one hope for the final salvation of all.

Please explain I John 5:8, "There are three that bear witness, the Spirit and the water and the blood."

W. F. H.

The words preceding go far to explain the meaning of these witnesses to Christ. In verse six it is stated that John came with (or in) water, but Jesus came with (or in) water and blood. The ministry of John was conspicuous for its use of the outward rite of baptism, by which witness was borne to the leadership and authority of the Coming One, as a preparation for whose service baptism was administered. John's baptism of the people bore witness to Christ. So, also, did Christian baptism, by whomever administered. But a more telling witness was borne by the blood of Jesus' death. He also employed baptism, but with him it gained a new significance by its close connection with his death. He came not with water only, but with water and blood. The testimony of the cross to the reality of our Lord's work was far more convincing than any act like baptism could be, because it was the central truth of the Christian faith. The blood of Christ, the substance suggestive of his suffering, his death, his redemptive work in behalf of the world he loved, is an unmistakable witness to the validity of the gospel. But back of both baptism and crucifixion is the Spirit of God, who in the life and death of Christ bore witness to the Father's character and the eternal purpose to call men upward to the higher life. The three witnesses, therefore, agree in their testimony. The water is the place of confession and surrender. The cross is the place of sacrifice and power. The Spirit is the divine manifestation of concern in human uplift and happiness. Water, blood and Spirit all bear witness to the sufficiency and glory of the Master's work.

Please give the meaning of John 1:51, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."
X.

When Nathaniel was brought by Philip to Jesus, he was greeted with the words, "Behold an Israelite indeed, in whom is no guile." Jesus might almost have said, "Behold an Israel, out of whom the Jacob has been cast." This and the reference to the heavenly ladder and the angels upon it suggest that Nathaniel's meditation in the hour before Philip called him had been of Jacob's experience at Bethel. Jesus' partly veiled references to this train of thought astonished and helped to convince Nathaniel. But Jesus wanted him to know that a new moment had come in the story of God's relation to the world. No longer was the way from man to God a rare and infrequently trodden path. He was himself the Way. Through him a door of approach to the Holiest had been opened. Henceforth, from that very day onward, heaven was open, and the intercourse between man and God was to be constant, with Jesus as the intermediary.

In Genesis 48:18 Jacob said to Joseph, "(Manasseh) shall be great; howbeit his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations." Where and in what nation do we find this prophecy filled?
A. F.

Freeport, Ill.

The tribe of Ephraim was the foremost of the groups of northern Israel. By its strength it secured the choicest portion of the land. It was recognized as possessing the headship of Israel. The sanctuary (Shiloh) was located in its territory. It furnished the most celebrated leader of the earlier period (Joshua) as well as the later Jeroboam. In comparison with it, Manasseh was of secondary strength and importance. The reference to "nations" is figurative, not literal. The whole passage refers to Ephraim's superiority among the tribes of Israel.

Views of Life

By George A. Campbell

The Most Striking Character at the Centennial

The announcements tell us that there will be 50,000 people at the Centennial—and perhaps 100,000. Either number will make a vast convention. Think of taking a population equal to that of Des Moines or Winnipeg and setting it down together to consider the things of Christianity! The numbers will be overwhelming and confusing. We will not be able to grasp the hands of more than a fraction of the assembled saints. Many of our old-time friends we will likely entirely miss. But there is one character, the most striking of the convention, that no visiting Disciple should fail to meet and know. He will be there to greet every one of the vast concourse; but he never forces acquaintanceship. Doubtless thousands of the attending delegates will overlook him and return to their homes without knowing him. In failing to know him, the loss, personal and collective, will be inestimable.

We have many saints now looking towards Pittsburg who are worth going far to know. The souls of many are dyed red. They have about them what Wesley called "The scandal of the cross." While they mingle with the throng we know that they have grown strong in treading the winepress alone. But while many are valuable to know, there is one the value of whose acquaintance is inestimable.

I do not speak of the chairman of the Centennial committee and dean of our editors, Bro. J. H. Garrison. Every man of us would be glad to have a few moments of his time during the centennial week, if it were possible; and be helped on our way by his Christian experience. It is not he, however, of whom I write.

Nor is it our mystic secretary. In all these years of preparation he has kept poised. To both prayer and postage, to both communion and committees; and to both religion and returns he has given proper attention. He certainly is worthy of praise; but he is not the most striking character. I write not of A McLean, the man who turns our eyes to the whitened fields. He is a simple, strong soul. He builds ruggedly; yet beautifully. He has the ten-fold strength of purity. Who of our numbers moves more steadily with a single purpose? But the most striking character of the Centennial is other than our worthy Foreign Missionary bishop.

It is not of one of our orators, Medbury, Combs, Sweeney, Powell or Willett I am thinking. Nature and the Spirit of God have done much for these men of pulpit prominence. The fact that they regularly speak to great audiences testifies to their worth.

Neither is it among our debaters that we will find the supreme character. The list, such as McGarvey, Briney, Dungan and others of the older apologists is an honorable one indeed. These worthy men have "justified the ways of God" to many thousands. The younger apologists as Philpott, MacLachlan, Jenkins, and Rice are also striving to lead men to know the good God of our Lord. Proud should we be to know all in both the older and younger group.

The most striking character is not one of our writers. W. T. Moore is dean of our literary men. His Christian and optimistic laugh is heartening and winning. Just for curiosity I wish Bro. Moore might have a comptometer or some such reckoner attached to the palm of his hand so that after the convention is over we might know how many hands he had grasped. Even for such a genial man I think 2,000 a liberal estimate. But every soul present ought to meet and know the most striking character of the Centennial.

He will not be found to be one of our professorial friends, though we owe much to our schools; but he of over-towering significance does not live in an academic atmosphere.



Rev. George A. Campbell, Pastor at Austin, Chicago.

Is our roll complete? No, there is yet the great company of women.

The spirit whom I wish every one to know some might think was Mrs. Atwater or Mrs. Harlan or Mrs. Harrison or another leader of the world's model missionary society; but choice as any one of these is, she is not the character of which I am in search.

Of all the men and women to whom I have referred any religious body might be proud, but they are all too partial, too circumscribed, too conventional to be candidates for the place of highest honor. Be it known, at once, that I am not writing of Christ or of God or of the Holy Spirit. I wish to measure the overtowering character of the convention in terms of humanity.

It would pain me if any of my friends should miss knowing this chief character. So, for their benefit, I shall try and describe him so that the initiated may recognize him. The initiated! That's the word I wanted. I have been writing laboriously, feeling for that word. None but the initiated will he meet. He refuses to reveal himself to those

he dislikes. The flippant, careless, and indifferent he disdains. None of these classes will or can make his acquaintance. There will be many at the Centennial who think of it as a great picnic—to these my chief character will be invisible. Blind, also, will be the men and women who have come to Pittsburg without years of toil and prayer in their local churches. The most striking character of the convention dislikes this class very much. They are not even candidates for initiation. They will return to their homes as lean as they came. The factionist will not set eyes upon him who above all others is worth seeing. He who wrongfully makes trouble cannot touch his hand.

The initiated? I have been speaking of the uninitiated. The initiated are those who understand him through likeness of soul. The initiated are those who by sincere worship and earnest work have contributed to the making of this noble character.

What is his appearance? How does he look? Can I describe him? Let us see. I suppose he is looking older than when I last observed him; but I think I can give a few strokes of outline.

He is middle-aged. A few gray hairs are scattered in his head of hair. His body is strong. He looks fit to run a race or take a turn at football. His face, however, is that of one who has thought and felt. He appears determined; but at the same time there overspreads his whole face the spirit of kindness. You hesitate to conclude whether he be more ready for prayer or for battle. If you observe closely you will begin to see that his face reflects his age. There is the noise of clash about it; and there are the lines of struggle.

If you read his face aright you will know that he has known the culture of the schools and also the hardships of the pioneer. Ah! such a face. So strong, so winsome; so religiously masterful! Surely you will not miss his face. The moment you see it you will know it as the supreme face of the convention. All others compared with his are common and poor.

Mark his dominance in the affairs that the convention has in hand. In the corridors or on the platform or on the street you may hear those of our number berating the past. They have come to disbelieve in the fathers of our reformation. They may be laboring to ignore the path on which we have thus far come. Then our masterful character interprets for us the past. He uncovers the high motives and the mighty messages of our fathers and we all become calm and glad. He has glorified the past.

Then again a group—a larger one, will upon various occasions be casting gloom over the future. They are fearful as to "modern" things. The scholarship of the universities they fear is doing little more than blasting at the rock-truths of our faith. The chief character of our convention is in no wise disturbed by these who warn and threaten. He speaks for openmindedness, for the supremacy and safety of truth. He uncovers the soul of our time just as he uncovered the soul of the past—and we all come to feel that the eternity that stretches

before is as surely God's as is that that reaches back.

He has glorified the present and the future. In the influence of his presiding genius he never fails to bring conviction and assurance.

More than once in the convention he will allay the fear of the frantic and warm the heart of the cynic. With great Christian deftness he will show the professor the good of the evangelist and the evangelist the good of the critic. He will join their hands in holy love. If he fails to make all our minds to see alike, he will nevertheless make all our hearts beat as one. His magic word will be love. While preaching salvation by faith, he will also inspire us all to believe in salvation by love. He will call us all to holier and more costly service. He will teach us anew the meaning of the Cross. He will show how that blood-blessing are bound together. Ah! If you should miss him!

You ask whence comes this wonderful and mighty character? You wish to know where he lives and works. I will tell you. He is the child of the Disciples' prayers. He has been reared in their churches. He has heard their sermons and their hymns. He has

known from his youth up, their inner altar life. He has been trained not to fear discussion; but at all times to passionately love truth. His creed, example, inspiration and hope is Christ. His kith and kin have lived in the open, not worldly but religiously rich. The winds and the trees and the birds he knows well. He has grown frank, open-minded and rugged. With single eye he has given himself to the wounds of earth. He is restless to bring all Christians to an effective union for righteousness. He has caught the passion of Christ when he prayed "that his disciples might be one." He carries on the work of the forefathers, the world over he goes sacrificially pleading the cause of Christian union. His associates are varied. He hob-nobs with our veteran professors such as McGarvey and Radford; he delights to visit and encourage Dye, Meigs, Macklin and all our other missionaries. He attends our great evangelistic meetings, and counsels with Scoville, Brändt, Brooks, Wilson and all. He peeps in at organizations not favorably known. He esteems the lonely saints everywhere and is with them in their homes. He is a companion of Wright, Rains and Ran-

shaw. He knows well, too, the pastors who are preaching for a shameful competence and loves them fondly. He knows every one of our Bible teachers. He is very fond of Moninger, Stevenson and all the workers in their line.

With a degree of humor he associates with our scribes and counsels peace. So you will see that this overtowering character is democratic, human, consecrated, and tremendously in earnest. You must also know that he is wise and firm. He sees clearly and therefore will make demands at Pittsburg. He will want to know as to the genuineness of some of our claims; he will want to know as to our service for the cities; he will want to know as to the longevity of our conversions; he will want to know as to our wasteful contentions; he will want to know as to the abandonment in Christian service of our rich and educated, and he will want to know about religion in our homes; he will want to know if God is real to us. Next century he will make great demands of us; who will be ready for them?

His name: The Soul of the Brotherhood. Meet him; know him; love him!

The Old Century to the New

A Centennial Message

By W. T. Moore, L. L. D.

Few men come nearer spanning the whole range of the history of the Disciples of Christ than Dr. W. T. Moore. He is a growing man even to this day. The appearance of a History of the Disciples from his pen is almost an epoch-making event in itself. We have enjoyed reading bits of it in the proof and can promise the brotherhood a volume on high levels of interpretation. We take pleasure in giving Dr. Moore's Centennial message to our readers.—THE EDITORS.

I do not think it will be denied that I have some right to speak for the old century, as my life has extended over more than three-quarters of it. My association with the Disciples of Christ covers about sixty-one years, while my public ministry as a preacher of the Gospel extends over fifty-seven years. Surely I have had good opportunity to know something of the things that are believed among us. It is, therefore, I hope, not presumption on my part when I claim the right to speak, in some respects, for the past in reference to the Disciples' movement.

It is curious to notice how, at the beginning of every new century, decisive steps are taken in the progress of human events. The beginning of the twentieth century definitely marks a new period in the history of the Disciples of Christ. Their great conventions belong to this period. A new spirit also seems to have taken possession of them with respect to the denominations. Having passed the fighting period, the Disciples are now seeking for Christian union by emphasizing the points of agreement, rather than, as was formerly the case, the points of disagreement. There is also a spirit of toleration, even where the Disciples believe the denominations are clearly wrong. It is believed by many that some minor evils had better be tolerated, than that the great evil, of a divided Christendom, should be perpetuated. Disciples are coming to see things in their proper proportion. In the old century they simply saw what was wrong, what was un-

scriptural and what ought to be destroyed. Now they see these things none the less, but they are disposed to wait on developments, and in the meantime to treat all honest, earnest souls who are seeking for the light with patience and toleration. They recognize that Christian union, if it ever comes at

central type. These men coming out of the war period—have passed up to the Red Sea, out of Egypt, but they are in fear of Pharaoh and his hosts, and seem to be sighing for the flesh pots of the land of bondage, rather than to take up the earnest exhortation of our heavenly Father, to "go forward," and to go forward "in quietness and in confidence."

The power which pervades the new day in the Disciples' movement is that of Love. Love has never had a fair chance in this world, where the clash and roar of artillery are regarded as the chief means by which progress must be made.

But the time has come when love must reign with the Disciples, in their churches, and above all, in the hearts of those who are seeking to realize the splendid ideal of the Christian life, as presented in the New Testament scriptures. Quietly and confidently the Disciple hosts must go forward, with Love inscribed upon their banners, for Love is greater than either Faith or Hope. It not only covers a multitude of sins, but it opens the way for all sanctified souls to move in solid phalanx toward the conquest of the nations.

Looking at the past, and estimating the present, it seems to me that the clear message of the old century to the new, is

(1) "Do not repeat the methods of the nineteenth century, but adopt, in the twentieth century, such methods as are adapted to the conditions of the new day. Remember that methods change, principles only are eternal."

(2) Disciples must love one another as Christ has loved them, and avoid contentions about questions which belong to the schools rather than to the church.

(3) They must spend their time, strength and money in seeking and saving the lost, and then there will be no place among them for internal dissensions, petty jealousies and unworthy rivalries. They should emulate one another in good works, and then they will prove to all men that they have been with the Christ.



W. T. Moore

all, must come by successive steps, as it was by successive steps that the church went down into Babylon.

It is interesting to notice that this new spirit is not noisy. It is not the spirit of the earthquake, but the spirit of the still, small voice. It is an appeal to a new source of strength. Bluster is an evidence of weakness, hence God has truly said "In quietness and confidence shall be your strength." The Disciples' movement has taken a new start by manifesting this new spirit. It is true that we still have some noisy demonstrations, some turbulent proclamations, some loud reports from protracted meetings, and some fulsome laudations of individual greatness. But all this is only an indication that some men will be weak, no matter in what period they are living. These are signs of that atavism which prevails in all moral movements, as well as in physical things. It is simply a tendency to return to an-

A Fight for Faith

The Inner History of a Soul Struggling from a Conventional Faith to One of Its Own

The prevailing prejudice that the teachings of the higher institutions of learning are destructive of faith will suffer a rude shock in facing the facts presented in the following illuminating recital of inner experience. The writer is an advanced student in one of our leading universities, possessing a mature and well-poised mind and known among a wide circle of friends and Christian workers as a man of sterling character. The story of his inner struggle, in the later part of which his young wife had equal share, was called forth by a visit with his pastor of old college days who had expressed his grief at the reported apostasy of the young couple from the Christian faith. Lest the visit, which was a hurried one, had not correctly conveyed his

present state of mind to his pastor-friend, he shortly afterward wrote him this letter. "I knew," he says in the introduction of his letter, "that our coming to the University would cause you pain, and would bring suffering to those nearest and dearest to us. In order that you may understand why we came, I am going to tell you a little of the story of my life." We are grateful to the author for allowing us to give to our readers a letter of such personal character as this, and we believe its publication will elicit echoes of a like experience in multitudes of others who, without help from those appointed to help, have been left alone to wage the battle against doubt. THE EDITORS.

through the ages men had been going back to Christ. Luther and thousands since his day had been saying in effect, "Where the Bible speaks we speak, and where the Bible is silent we are silent." Again I was puzzled, for how could I be sure that this time men had actually gotten there?

Then I looked in the history of the Disciples of Christ. I found that while their platform had been unity, they had been little more successful in effecting unity than others. I found that unity was coming from all sides, and that like men in other ages they had uttered the cry of their century. Then, too, I heard for the first time of the "Antis" who professed to have gone back to Christ, while we had apostatized,—and who was to call them dishonest or imbecile?

Then I studied psychology and philosophy, and found that the testimony of our senses is not very accurate, that we give reasons for what we want more than we want what is reasonable. I found as I had found in history, that all life is an unfolding. I found that a really vital idea must be a growing idea. I found that an organism or institution which ceases to grow begins to die. The story here is a long one, but the upshot of it is two things, viz. that the significant thing about life is growth, and that, so far as we can find out, the form of growth is always determined by antecedent conditions. When I compared this conception with my theology, they did not harmonize. My theology called for static things which were from the beginning; my science called for tendencies toward growth in certain directions from the beginning. Theology called for classes of men sharply divided, for yea, yea and nay, nay; when all my science made me feel that these belong to the Infinite at the end of the story.

So I was more troubled than ever. The way was hedged up before me. Life was robbed of its meaning. I read books and heard sermons, but all to no avail. I was becoming desperate, bitter, cynical, rebellious at the cant and sham of the church. I analyzed sermons and religious methods. I saw that people's religion was largely what they had inherited, even as their politics and their manners and their idiosyncracies. Yet all the while I believed in righteousness, in the mission of the church, in the sincerity of most of its members, in the sweet and devoted Christian lives which had ministered to me all my days. Above all, I believed in the religion of my mother who literally burned out her life for God. Most men today would call her a fanatic, and I reject most of the doctrines which she felt called upon to emphasize, but I believed and believe today that her life was among the most Christlike of earth,—yet her theology, rigorously carried out, would consign me to damnation. I became impatient of the whole theological discussion, and felt like turning to some human service which would take me away from it. I felt that the key to the life of the Master and the master-spirits who have lived in every age was trust in God and loving service to men. I was almost ready to abandon the church because of its dogma and its insistence upon conformity.

It was with this feeling that we came to the University. We had to decide the questions, Shall we continue in the church? Shall we be Disciples? Shall we be Volunteers? We have been here a year. The result of that year you know. It has been a year of joy and opening vision. We feel

I grew up in a home where both parents were devout in the extreme. My mother is spoken of by all who know her as one of the saintliest women who ever walked the earth. My father was universally trusted and honored in his own community as few men are. Religion was the subject of our conversation at meals and in our evening talks. My mother died when I was nine years old, and my father did not believe in urging children to join the church. I am of a very analytical temperament, and questioned many things. At last, however, when I was seventeen, I felt I had an answer to every question, and in response to a great need of strength to overcome temptation, I came into the Church of Christ. At that time and since I have been a constant student of Christian evidences. I think there are few of the general proofs for the fundamentals of Christianity with which I am not familiar. My system was complete. I was a loyal Disciple in the most rigorous sense of the term. All others were without promise. I went into Y. M. C. A. work for about a year. Then I went to Moody's school at Mt. Hermon with the deliberate intention of finding whether I could detect any difference between the Christianity there and that in the Christian church. I found it better there, if anything, and I was puzzled; for I felt that since we had more light we should be more Christ-like. Then I went to India as a secretary in the Y. M. C. A. I had never been entirely comfortable in Y. M. C. A. work, for I could not preach all I believed. The secretaries were bright men, most of them better educated than I. They were good men, better than I,—and yet they had not even been baptized. If Christianity was a life, and those who were unbaptized were not Christians, they should still be sinners, and it ought to be possible by daily association to tell the difference between a sinner and a saint. Many of these men, too—men with just as good a right to speak as I, and men whose lives were more fruitful—claimed direct communication with the Spirit, and yet did not see the necessity of being baptized. What was I to think? Nine-tenths of the missionaries, according to my theology, could not certainly be counted as Christians, for they had not taken out their naturalization papers in the Kingdom. But what right had I to say that they were wrong? I simply clung to my original position, and covered my inconsistency by the plea of ignorance of the inscrutable will of God (but if I was ignorant, might I not be in error?)

About this time I was thrown much in the company of one of the most spiritual,

consecrated, and fruitful missionaries in India, J. N. Farquhar. This man was a Scotchman, in thorough sympathy with the so-called higher critical school, and a double first honor man from Oxford; and yet he won men to Christ and lived for Him and would have died for Him. This puzzled me, too. Then I was much with a Danish secretary who has given his eyes to missionary work in India. I had the privilege of partly compensating for his loss by teaching him to use the typewriter. Night after night, out there on the roof beneath the stars, Steinthal and I talked of the problems of our work and of my personal life, and it seemed as if the presence of the Master himself was with the man. He had a marvelous influence over the native students, and the apostle Paul did not sacrifice more for his Master than Steinthal—but he, too, puzzled me. "By their fruits ye shall know them." I tried logically to fit all this work and all these lives into my religion, and I had no place for them. I grew more and more uncomfortable. I finally decided that I would return home and eventually go to the field under our own Board, where I could preach a "full gospel"—but that did not make my religion grow to include more than the most insignificant fraction of the people who thought they were Christians, and who were trying their level best to be Christians, and of course I had no place whatever for the men whom I had met in India who were heathen, but who in Christlikeness would put most of my brethren to shame. All these things I kept pondering, and could not rid myself of them.

Then I went to college. I studied history. I read in the sources. I found that all through the ages men had been struggling toward light. I believed that they were progressing. But all this was contrary to my theology; for its ideal was in the past. All life, as I could read it in history, had been an unfolding. But one time there was inserted into history an ideal—perfectly plain, absolutely transparent, so it was said,—and ever afterwards men had struggled toward that ideal, and had believed that in its attainment was eternal life. And each generation of men attained to the truth and saw that the preceding generation was mistaken and therefore damned. All through the centuries men had been dying for what they thought was the faith once delivered to the saints, but they had been mistaken, and their deaths had been in vain. They went on nearly two thousand years, till one day a man said, "We will go back to Christ." That was the master-cry to which men flocked. At last we had attained to the ideal. But as I read history I discovered that all

that we appreciate Jesus as we never did before. We could work in your church far more sincerely and heartily than before. We could go to the mission field with much more confidence in our ability to teach Christ as he would be taught and with more faith in His transforming power than before. The Bible has become a new, living, and wonderful book to us. I cannot discuss just how all this has come about, but it has been the result of a method of study which has been called higher criticism, but of which higher criticism is but the merest item. This method has saved us, as it has saved many others whom we know, from hopelessness and doubt to faith and confidence, and we cannot be too grateful. Again I have pondered the Master's words, "By their fruits ye shall know them." Can it be that when every one of our own men, so far as I know, who has come here for any considerable period, has had a similar experience, the school and its methods are all wrong? Can it be that practically all the theological seminaries in the country are completely on the wrong track? Is hopeless error the fruit of the most thorough intellectual labor of consecrated men? Are students of the history of religion who have had their training in the last decade or two (and many indeed of the older school) completely mistaken? Are the truisms of anthropological sociology false? In view of these questions, is not Gamaliel's position the wise one? Whatever the specific theological positions we may hold (and many of them differ from yours), we feel that we are better Christians now than ever before. You surely could not wish us to reject the best for what seems to us the less worthy.

And may I venture one thing more? I know personally many students in our colleges who are going through our experiences. The number is increasing. Any person who studies biological science, psychology, literature, sociology, or philosophy and coordinates the results of these studies with the traditional religious positions must, in my judgment, be upset. I could write a list of a dozen such among the prominent Christian workers at our old college (I had such a list here, but decided it would be unfair to send it to you). A man who was a successful preacher, whom I know very well indeed, said to me the other day in reference to his religious life, "I tell you, I'm just down and out, and the more I study medicine, the worse I get." Another is keeping up the forms for the sake of his parents, but feels that the whole thing must go. He has been a Y. M. C. A. committeeman during most of his time at college. Two-thirds, at least, of the Student volunteers in my last year at college were so troubled. I don't think one-fourth of the seniors escape. Many of your most trusted young people are in this condition. I may mention our own sister. Perhaps you remember what a loyal Y. W. worker she was last year. All the time she was questioning the very validity of religion. She will come through all right, because her brother and ourselves will be able to help her; but some of the others will be lost to the church. I have again and again been surprised at the character and number of people who are secretly troubled by these things. Such students are sheep without a shepherd. They feel that it would only pain their pastor to go to him with these things, that he would not understand. I know this is their feeling, and the deepest wish of my heart for you is that you might come to understand. These times of transition are Gethsemane experiences in these lives. I have lost a father and a mother, but neither loss caused me the actual anguish that came with the struggle between the faith of my childhood and that of my manhood. Had it not been for my confidence in others whom

I knew who had fought and won, I fear it would have been a losing battle for me.

I have already written much more than I intended to. I hope I have done right. I have written in the conviction, not that my present position is right or final, but that I am growing into truth. I hope I may always grow. I think we miss the heart of Jesus' mission when we make any intellectual conformity whatsoever a test of discipleship. Jesus not only said, "He who is not for us is against us," but the converse. Must we settle critical questions before we are Christians? If not, the man who inclines toward one side has as much right to be called a Christian as he who inclines toward the other. Must

we agree in order to love? It seems to me the scriptural way is to begin as the most ignorant disciples, knowing only that Jesus loves us and draws us, and to go on through this life and the next, it may be, learning of him. When He has taught us that God loves us and that we must love and serve one another, He has taught us enough to begin on, and I doubt if we shall ever learn much more.

Mrs. ——— and I both feel deeply indebted to you, Bro. ———. You have inspired us and purified us and encouraged us. We crave for you greater and greater power for the Master, and we crave for ourselves your love and continued sympathy.

Centennial Studies

By Dr. Errett Gates

The Disciples and Social Progress

Alexander Campbell was a slave holder and argued for its justification on Bible grounds in *The Millennial Harbinger*, which pleased his Southern friends, and he set his slaves free, which pleased the Northern wing



Dr. Errett Gates of the University of Chicago

to this slave question. This great straddle, called "wisdom" and "prudence" in church circles, was over an issue that cost twenty billions of dollars, equal to five times all the gold coin on the earth, and some hundreds of thousands of lives in which brethren went out to kill each other in one of the wickedest wars of history. If I can see at all, our churches are following this example by straddling the question whether our people shall say "yes" or "no" to the proposition to license the demon *groz*. Now so vaunting, A Christian union that can straddle the slave block and the "Black Hole" and the liquor traffic which has cost more money and more lives than the war, might straddle polygamy and the rest, and ought to have an interrogation point after the word "Christian." When Henry Clay straddled the slave issue by speaking against slavery and still holding slaves, and James G. Blaine spoke in praise of prohibition in Maine, but refused to vote for it, their friends may have called it "wisdom," but there were enough men in the

country who thought otherwise to defeat their aspirations, men who called such acts "cowardice" and "trickery" and I fear I was one such myself.

Such things cause me to pause and to ask in what respect is such a Christian union any better than the Church of Rome or of Russia? What! Christ and Belial made one? I hope for the happy change you think possible, but old axioms confront me, such as, "Can the leopard change his spots?" I have no doubt our brethren will stand up against the license iniquity after the world itself has led the way; for instead of leading and saving the world the church seems to be calling out to the world to save the church. Please correct my error, brother, and God help you to help us who are of this mind.
Jasper Seaton Hughes.

Dear Brother Hughes: Your present communication returns to the point raised in a former letter concerning the attitude of the Disciples toward social reform movements, in particular the anti-liquor movement. You seem to imply that they have dodged this great issue, and can not be counted on to aid in the moral and social betterment of the world. On the other hand, it has been my feeling that the Disciples have outdone all other religious bodies, both as an organization and as individuals, in doing battle against the liquor traffic. Their outspoken and unequivocal attitude on this question has given me especial satisfaction.

I recall the fact that all of the leading newspapers of the Disciples, with their editors, are not only temperance advocates, but avowedly prohibitionist; and that many of the larger conventions of the Disciples have pronounced in favor of the legal prohibition of the liquor traffic. It can almost be said that the Disciples have officially, as a body, committed themselves to prohibition. It is the rare exception to find a minister among us who is not a prohibitionist. I suppose the "rank and file" of the Disciples are divided among the various political parties about as in other bodies. I have been surprised that the devotion of our ministers and editors to prohibition has not given them more trouble. Surely you have no cause for complaint against the Disciples for any "straddling" of the liquor question.

If I were lodging complaint against the Disciples it would be for showing a timorous and calculating one-sidedness in their devotion to temperance, to the neglect of some other great reform movements. It requires no courage today to curse the liquor traffic; it is not even an evidence of great moral acuteness or advancement. The temperance reformer, or even the prohibitionist, is simply raving with the crowd. He is likely to get trampled on if he does not keep up with the

procession. State legislatures are voting overwhelmingly in the majority for prohibition, simply as a political measure. They have no thought of doing a religious thing. It has come to be good political sagacity in many states for a politician to come out for prohibition in some form. In their attitude toward the liquor traffic, the Disciples are merely following, not leading moral opinion; they are but creatures, not creators of social consciousness.

What you would like, Brother Hughes, is to see the Disciples creators and leaders of social and moral progress. And because they are not you seem to be a little impatient with them. But when has any body of Christians as such taken such a position? Or, still more vitally, when has the church as such in any generation since the beginning of the Christian Era led in the world's social or political reforms?

After all, is it the church's business as an institution to take any part in political or social movements? I do not attempt an answer to this question here; I do not even pretend to have an answer. All I am attempting is to find out at bottom what your complaint against the Disciples comes to; what fundamental problem it involves. As individuals the Disciples are as active in all good causes as the members of any body of Christians. I am disposed to think more so. I am proud of the fact that they are. It makes my heart warm with joy when I see a Disciple taking a leading part in any great public cause. I feel like throwing up my hat for the Disciples. But I am not disposed to feel that it is the business of the Disciples as an organic body to go into all these reform movements, with their newspapers, colleges, missionary societies and conventions. I could see only contention and division ahead of them if they should.

I want to commend to your reading an editorial in the Outlook of September 4, 1909, bearing upon this very question, entitled, "Van and Army." The editor says: "Every sociologist, amateur and otherwise, delights to criticize the church for its backward attitude toward sociological movements." "The criticism is made so continually that many sincere Christians become discouraged by it, and begin to apologize at a moment's notice because their church is not running a kindergarten in the basement and a hospital on the roof, and giving its moneyed members notice to quit." "Nevertheless, the criticism is neither fair nor sound." "Moreover it is the van of the Christian church which helps to lead every sociological movement today. Take away the men and women whom the church has set aflame with ideals of brotherhood and sacrifice, and every charitable work in America would be crippled tomorrow. The van of the church is pushing ahead eagerly toward industrial arbitration, municipal reform, temperance legislation, improved housing for the poor, the protection of women and children industrially, old age pensions, and every other reform that modern America is considering. It is an undenominational van, shoulder to shoulder, representing no one church, appealing to no ecclesiastical authority."

I am not sure that an appeal to the example of Christ is valid in this matter. But when you cite Alexander Campbell's non-committal attitude toward the great slavery struggle, would it be fair to reply by citing the attitude of the apostle Paul? He seems to consent to the institution of slavery by seeking the restoration of the slave Onesimus to his master. Was Campbell any worse than Paul? Would you say that Paul dodged the slavery question, which was one of the

crying evils of his time? Did he not see it? Did he not feel the wickedness of it?

And what shall we say concerning Paul's attitude toward the liquor evil? It is well known that he advised Timothy to take a little wine for his stomach's sake. Some of us modern prohibitionists wish we did not have that advice of Paul to deal with. Did Paul "straddle" the question? There is, after all, not very much ammunition in the New Testament for our prohibition guns; in fact, the Book seems to put the powder and shot in our enemy's hands in some places. I wish the New Testament were more clear on a good many questions. But because I can not quote it for abolition and prohibition, and single tax, and woman's suffrage, and labor unions, and socialism, shall I throw it away and refuse to use it for what it is good for?

The New Testament, we are slowly learning, is not good for everything, as our fathers tried to make it. It seems also to have been a product of the age, as was Campbell and the Disciples. The apostles were mistaken about some things, as was Luther, and Calvin, and Wesley and Campbell. Paul persecuted the early Christians; Luther advised the bigamy of Philip of Hesse; Calvin consented to the burning of Servetus; Wesley believed in witchcraft, and declared that "a witch ought not to be suffered to live"; and Campbell was opposed to the abolition movement. Can we say anything more than that in these matters these great men were creatures of their time?

I talked with a Lutheran professor the other day who winced at the telling of the whole truth about Luther's weaknesses and mistakes, in a certain church history. The history pleased him in most respects, but he could not use it with his Lutheran students because the book told the whole truth about Luther. The worth of Luther's work seemed endangered, in this good professor's opinion, from any aspersion upon his infallibility. It was evident to me from the professor's conversation that Lutheran ministers and teachers dare not take a free, critical attitude toward Luther.

I have met with some such spirit among Disciples with reference to the Campbells. I am happy to believe, however, that it is not widespread. Nothing more fatal can happen to a religious movement than to bind itself to a leader, a teacher, or an idea, of a past generation. Stagnation is its awful doom. There is no hurt to the Lutherans that Luther made mistakes, unless they have built upon the infallibility of Luther; and there is no hurt to the Disciples to know the whole truth about Alexander Campbell's inconsistencies and limitations, unless the Disciples have made Campbell's conduct and teachings their only rule of faith and practice. I think I have as much respect for the greatness and worth of Campbell's work as any Disciple, but I should be untrue to his spirit and principle if I should treat him as inerrant, or his ideas as final.

Our Church Men

By John R. Ewers

"Get Big Men Behind You"

Andrew Carnegie is probably the biggest business man Pittsburg ever produced, and here in his home town he is highly esteemed. Say what you will, he is a master of men. He secures immense results. He may be well studied by the man who seeks for success today in any field. Andrew Carnegie, the iron master, is reputed to hold as his maxim,



Rev. John R. Ewers,
Pastor East End Church, Pittsburg.

"Get big men behind you." If you will study his career you will see how he got Frick and Schwab behind him, working for him. That he is a genius himself no one can doubt, but who shall say that the greatest evidence of his genius is not this very element of being capable of getting powerful men of affairs behind him as helpers? Napoleon alone was great, but he needed his famous group of aides to win his battles and conquer his empires.

Big Men for the Church

What does this mean, men of our great communion, to us who think in terms of the kingdom of God? It means that in our churches we must get the big fellows behind

us. Cardinal Gibbons in a recent utterance bewails the fact that many of the world's most intellectual people are outside the church. He blames it on division and on the lack of authoritative teaching, and he is not altogether wrong. Unity of God's hosts and a clear note of reasonable authority would win millions of bright people to the kingdom. But whatever is wrong, the fact remains that many of the big men are not behind us working for us.

The Church Lacks Big Men

Asked what the matter was with the church, Dr. Aked of the Fifth Ave. Baptist Church of New York City, said, "Too many small men." He went on to say that small salaries would continue to secure small men. Great business men often accuse the church of doing a "peanut business." How many of us have been humiliated by dealing with official boards who would haggle over an electric light bill, or turn down an appeal for a few dollars for legitimate advertising? Men who spend large amounts in their own business, often deal with the church in a small and inadequate way. Give us the big fellows.

Wherever the church has big men you will see big results. Look over our churches and think of the big laymen who are behind some of our ministers pushing. No wonder we find big churches there, with generous missionary offerings and everything on an ample scale. It has been my pleasure, in nearly every church I have served, to have one or more big men and in the church where I now am, I have several big men, so that I know whereof I speak, and I rise to say that much of the credit given to ministers, rightly belongs to the fine, large, generous, unselfish laymen that are behind them.

The Minister and Little Men

On the other hand, God have mercy upon the honest ministers who have to deal with

(Continued on page 28.)



My Dream

In dreams I find a gate through which I pass
Along a path, guarded by hollyhocks,
That threads the old time garden's tangled
mass
Of tiger-lilies, marigolds, and phlox.

I follow it until at last I stand
Before a little house, severely white,
Whose well-worn latch I lift with eager hand,
And cross its threshold in the waning light.

For it is always evening when I come,—
An autumn twilight, which the neighboring
sea
Chills with its breath—and for a welcome
home,
Upon the hearth the firelight laughs at me.

Beside it lies a cat in monkish frock
Of furry gray, whose drowsy purr is all
That breaks the silence, save a busy clock,
Speeding the parting minutes, on the wall.

Wrapped in warm peace I rest, till far away
In the still house a gentle stir I hear,
Light footsteps through the distant chambers
stray,
Remote at first, but slowly drawing near.

Breathless I watch, while through the open
door,
The friends I lost and long for, one by one,
Gather about me in the dusk once more.
Then my dream fades, and I awake alone.
—Mildred Howells, in Century.

For Very Little Folk

The Story of the Good Little Piggie and
His Friends.

Once there was a little piggie, a very
good little piggie, who obeyed his mother
so well that often she let him out of the
pen to play with his friends on the farm.
One afternoon this little piggie was playing
with them, when suddenly he heard his
mother calling, "Piggie, wiggie, wiggie, wig-
gie, wiggie!"

"Piggie dear," she said, as he ran to her,
"take this and trot as fast as you can to
market and get me a pail of milk for father's
supper tonight."

So Piggie took the pail between his teeth,
and off he went to do what his mother told
him. Now, you must remember that this
little piggie was such a dear, good little
piggie that he had a great many friends
among the other animals. So he had not
gone far when who should spy him but his
friend Bossie Calf. "Hello, there!" said the
calf. "Where are you off to, Piggie?"

"I'm going to market to bring my mother
a pail of milk for father's supper tonight,"
squealed Piggie.

"Are you? I believe I'll go, too. I am
so fond of milk." And the calf leaped over
his master's fence and away he went, scam-
pering after Piggie.

By and by, who should come along but
Piggie's friend Billy Goat. "Mercy on us!"
bawled Billie. "Where are you going in
such a hurry, Bossie?"

"Going with Piggie," said the calf.
"Where are you going, Piggie?"

"Going to market to bring my mother a
pail of milk for father's supper tonight,"
squealed Piggie, in a great hurry.

"Are you? I believe I'll go, too. I am
so fond of milk." So Billie Goat ran out
of the barnyard and after the calf.

Just as they were passing the house, who
should spy them but Rover, the dog.

"Where are you going, Billie," barked
Rover, running out to the gate as he saw
them rushing along. "Going with Bossie,"
said the goat.

"Where are you going, Bossie?"

"Going with Piggie."

"Where are you going, Piggie?"

"I am going to market to bring mother a
pail of milk for father's supper tonight,"
squealed Piggie, in a great hurry.

"Are you? I believe I'll go, too. I am
so fond of milk." So Rover hurried along
up the road after the goat.

Just as they turned into the road, who
should come jumping along but Tabby the
cat.

"Well, well," he meowed. "When did the
circus come to town, Rover?"

"This is not a circus parade," said the
dog, the goat, the calf and Piggie all at
once, as they ran on.

"Then, where are you going, Rover?"
again meowed Tabby.

"Going with Billie," barked Rover.

"Where are you going, Billie?"

"Going with Bossie."

"Where are you going, Bossie?"

"Going with Piggie."

"Where are you going, Piggie?"

"I am going to market to get my mother
a pail of milk for father's supper tonight,"
squealed Piggie, in a great hurry.

"Are you? I believe I'll go along. I am
so fond of milk." So Tabby raced along
after Rover.

When they got to the market, Piggie told
his friends to wait outside while he hurried
in and got the milk for his father's supper.
It did not take him long, and he soon came
trotting out because he was to hurry back
home.

"Give me a sup for politeness' sake,"
meowed Tabby the cat, as she stuck her
head in the pail. "My, that's good!"

"Pass it to me, Tabby," barked Rover
the dog, "for politeness' sake. My, that's
good!"

"Give me a sup for politeness' sake," said
Billie Goat. "My, that's good."

"Do not forget me, Billie, for politeness'
sake," said Bossie the calf. "My, that's
good!"

"Oh, dear; oh, dear!" squealed Piggie,
when he saw what had happened. "What
shall I do?" And away he trotted all by
himself with an empty pail, to tell his
mother that he did really and truly get the
milk, but that his friends had "supped" it
all up!

But just then the farmer came with a
great big pail of milk and gave it all to
them, so that the good little piggie and
his father and mother had a fine supper,
and much more milk than Piggie could have
brought.

Smile
Awhile;
And when you smile
Another smiles,
And soon there are miles
And miles
Of smiles,
And life's worth while
Because you smile.

—Our Juniors.

The Children's Pulpit

RICHARD W. GENTRY, PREACHER

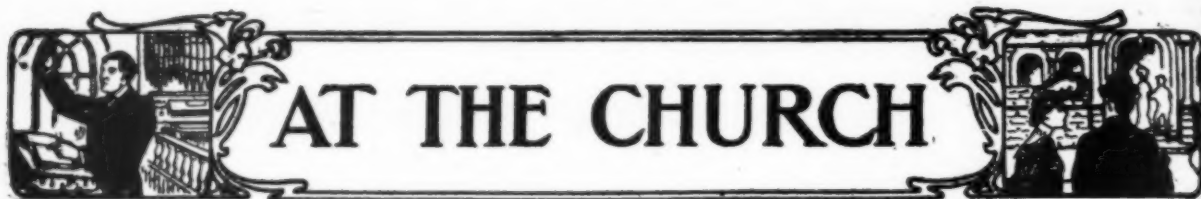
THE FACE OF CHRIST.

What kind of a face do you wear?
Ought you not to give this a thought?
You are always thinking about what
kind of clothes you wear. I can hear
you now. "Mother, when can I wear
suspenders?" and that long drawn out,
"M-o-t-h-e-r, Tommy Trumbo is wearing
long p-a-n-t-s."

And there you are, all the time, wear-
ing a long face and don't know it. You
probably wouldn't look good in long
trousers, but you certainly don't look
good in that face.

The kind of a face one wears is much
more important than his clothes. Old
faces are harder to put off for new ones;
they stick. They are worse than clothes
that button in the back. The best way
is to put on a Sunday-go-to-meeting face
and wear it all the week. For no
face full of sunlight and good cheer ever
wears out.

The world is full of faces. The past
is full of faces. What kind of a face
shall we take for our model? There is
the face of Helen of Troy, beautiful to
see; the face of Judas, a false face; the
face of the good Samaritan, full of sym-
pathy; but there is another face, the
face of faces. Get mother to show you
the picture a great Italian has painted
of the face of Jesus. It must be that
this picture looks something like the
Christ. Something shines out of the
eyes; like some pure light far above us,
it seems to draw us, and we yield to its
power. Jesus' face must have been
thoughtful; it must have been strong,
for he died very bravely. It must have
been steeped in tenderness, for he loved
all mankind. To look on such a face
men dropped their fishing nets and left
the beaten walks of life. To wear such
a face means to look like children of
the King. He who so dresses is the true
nobleman.



Sunday School Lesson

By Professor Willett

Nights and Days on the Deep*

When Paul appealed from Festus, the procurator of Judea, to the emperor Nero, he understood full well all that it implied. He must expect to continue a prisoner indefinitely. Indeed, there was small probability that he would ever secure his freedom again. This seems actually to have been the case, for the scattered records of the New Testament leave us in doubt as to whether Paul ever emerged from his Roman prison except to witness with his death to the faith he had preached.

The Way to Rome

But, on the other hand, Paul knew that the appeal to Caesar would have two distinct values. It would free him from the present and pressing danger of assassination at the hands of the Jewish fanatics in Jerusalem, and it would open to him an assured pathway to Rome, the center of the world, the capital of the empire, the starting point of all its influences, political and commercial, which made it the wonder of the country. Here he wanted to be, that he might touch the heart of the world with his message of the Christ. There was a time when he had been satisfied with the provincial ministries of the Asiatic world. When the vision came to him at Troas, calling him into Europe, it seems to have been a surprise, but now his mind was widened with the contemplation of the world's needs; nothing less than a continental apostolate satisfied him. He must see Rome.

Criminals in Rome

The transportation of prisoners to the capital was a very common matter in the empire. Roman citizens had always the right of appeal to the emperor. But in addition to this there were certain state criminals who were more likely to meet adequate justice in the capital than in the provinces. Probably great numbers of prisoners, both civic and military, were taken to Rome annually. There is a dreadful suggestiveness attached to this practice, for it cannot be doubted that the Roman populace dearly loved the spectacle of human torture and death. It took a great many victims to satisfy the lust for blood which had been kindled in Rome as early as the times of Tiberius. It was difficult to feed the insatiable appetite unless victims were brought in by the score and hundred. It must not be supposed that Roman justice had so far declined that transportation to the capital implied condemnation, but when the hearing of a state prisoner was to take place before an emperor like Tiberius, Claudius or Nero, it can easily be understood that a caprice of the royal

mind, inclined strongly toward the horrors of the arena, must have sent many a guiltless victim to those shambles of humanity.

Paul's Companions

Paul was committed to the hands of a centurion named Julius who seems to have been a kindly and gracious man. There was a considerable number of prisoners to make the same journey, guarded by Roman soldiers who were responsible with their lives for the safety of the captives. Luke was apparently a member of the company, though whether as a prisoner or a passenger cannot be determined. And Aristarchus, a Macedonian friend of Paul's, is mentioned in the same list.

The early portion of the voyage was uneventful. The centurion put his prisoners on board a ship whose destination was Adramyttium, a city of Mysia on the coast of Asia Minor. It was impossible apparently to secure passage in a ship going directly to Rome. The sea traffic of that period was very heavy, but it was mostly in freight, and passenger service was subject always to the demands of the freight routes. They would have to change ships on the Asian coast. Already the winds were unfavorable, and they were compelled, after touching at Sidon, to pass through the Sea of Cilicia on the north side of Cyprus, whereas a more direct route would have passed south of Cyprus.

Beginnings of Danger

At Myra, a city of Lycia, they disembarked, and were fortunate enough to find an Alexandrian corn ship sailing to Italy. These ships brought the food supplies to Rome, and not infrequently that city was put to serious inconvenience by stormy weather which delayed the arrival of the ships from the south.

Now began the dangerous part of the voyage. They hoped to reach their destination before navigation closed in the autumn; but the winds were not propitious and several days passed before they were able to arrive abreast of the island of Crete. They finally reached a port on the southern coast of the island, whose name was promising, Fair Havens. The interest of Luke in all the details of this voyage is very clear, as in most of the travel narratives of Acts. Apparently he was familiar with the sea and its usages, for his language is not that of a landsman, but of a practised voyager.

Dangers of the Sea

By this time the autumn was fully come. The Jewish New Year was past and the Day of Atonement, which came on the tenth day of the seventh month, corresponding to the last of September and the first of October, had been left behind. To Paul, with his knowledge of the Mediterranean, it seemed too late in the year safely to trust themselves further upon the Mediterranean. At the longest it would only be three or four months before navigation would open in the

late winter and then they could proceed safely to Rome. He begged the centurion to take this course.

But the latter was unwilling to stay where they were. It could not have been a matter of expense, because the resources of the Roman government in all the ports and on all ships were at the disposal of an officer journeying to the capital with a company of prisoners. But the centurion and the captain were anxious to reach a safer port, and no doubt the latter of the two wished to be rid of his responsible commission as early as convenient. Moreover, the captain of the ship insisted that there was no special danger and that they might well proceed. To a landsman it often seems marvelous what risks sailors take in going to sea in unsafe vessels and at the most unpropitious times. Perhaps long custom makes them indifferent to perils that seem very vivid to less experienced minds. At any rate, they determined to go on, and in this judgment it appears many of the company of prisoners and soldiers joined.

The Tempest

They were not necessarily bent on reaching Rome that autumn, and gradually there seems to have come to them the conviction that the last portion of the journey was impossible. But, at least, they wished to reach a better harbor and they determined to make for Phenice toward the western end of Crete. It was this part of the journey that brought them to disaster. They had hardly left the sheltering port of Fair Havens when down from the high mountains of Crete there swept one of those sudden and terrific tempests called in the text Euraquilo, a term that was probably used by Roman seamen to denote a northeast wind. The ship was caught, and as it was impossible to control its movements, it could only be allowed to drift. The small boat which was taken along for safety in an emergency was towed behind, and when they made an effort to bring it on deck, it was with the greatest difficulty that it could be accomplished. The continuance and severity of the storm made them anxious regarding the ship itself and they passed cables around it, whether under the keel or from stem to stern is not described, but probably the latter, as the former would have been very difficult in such a storm.

Paul's Assurance

But their great fear was that they should be driven to the coast of Africa and there fall upon the quicksands of the great Syrtis. To avoid this they took down all the sails, hoping thus to let the storm go by without being carried so swiftly before it. But dangers increased and soon they were compelled to throw overboard some parts of the ship's material, though what, is not stated. The grain was not sacrificed until later in the voyage. Then came a time of dire distress. Many days passed in the continued tumult of the tempest. Hope gradually vanished from their hearts. In the midst of this time of desperate distress it was Paul who encouraged them with the assurance that in spite of the mistake made in leaving Crete, he felt confident that they would gain harbor. Of this he had been assured in a vision

*International Sunday-school Lesson for October 31, 1909. Paul a Prisoner—The Voyage, Acts 27:1-26. Golden Text: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," Ps. 37:5. Memory verses, 22-24.

of the night. When they left the coast of Crete Paul had warned them that the voyage could only be undertaken with the certainty of severe loss even of human life. Now he assured them that only the ship and its cargo must be sacrificed; all of those who journeyed would be saved.

The Stormy Coast

After two weeks of this terrible experience, in which they had managed to avoid the African coast by desperate efforts, but were wholly unaware of their position, they found themselves one night approaching land. Without compass the ancient mariner had to depend wholly upon the sight of the heavens for his course. But the heavens they had not seen by day or night for all this time. They had no conjecture, therefore, where they were. The darkness added fresh terror to the situation. The noise of the breakers they could hear in the distance, but there was no comfort in the sound, for the coast meant only a more certain death. Their soundings showed that they were coming closer to the shore, and with the greatest anxiety they let down four anchors out of the stern of the ship, that it might not swing round with the wind, and waited the issue of daylight.

The next morning showed them the island of Malta and with it their most desperate danger. The soldiers decided that their only chance for life consisted in the massacre of the prisoners and a bold dash for shore in the little boat. Paul prevented this by sternly warning the centurion that this step would be fatal. The ship was rapidly going to pieces, having been beached at a point where the surf was very high. The only chance was to cling to floating bits of the wreck. At last all the 276 men got safely to land in one way or another. And so another peril of Paul's life was safely passed and he was set down in this strange and hazardous manner upon a spot which has been memorable from that day to this as one of the interesting scenes in his journey to Rome. From this place onward the voyage was made in safety, and soon Paul came to the shores of Italy, where rejoicing friends welcomed him and bore him company to the gates of Rome.

Prayer Meeting

By Silas Jones

TOPIC OCTOBER 20.

The Cynic's Challenge Accepted. Psalm 4:6-8

This topic might have been stated, "The Slanderer Answered." Some one told a malicious lie. The psalmist and his associates were brought into trouble and danger. He prayed for protection and for the revival of faith in the hearts of those who were discouraged by the tongue of slander. His enemy may have been a cynic. Doubtless there is a cynical element in the character of every liar. Men who have no regard for the truth cannot be said to have profound faith in the moral outcome of human endeavor. Perhaps we are justified in classing the liar among the cynics.

The Slander of the Multitude

"Thou shalt not take up a false report." The ancient command does not deter many who pretend to believe the Bible "from cover to cover" from accepting with eagerness and spreading with zeal false reports about public men. Dr. Osler made a facetious remark about the disposal of men sixty years old and many believe, in spite of all explanations, that he advocated the chloroforming of old people. If we would only deal honestly with

the reputations of men, the truth would have a better chance. Had we asked the question, "Is it likely that a man of Dr. Osler's standing and ability would advocate the killing of old people?" the absurdity of the report about him would have been manifest. We have no right to believe on the testimony of some reporter unknown to us that a man honored by leading universities for his knowledge and character is acting like a mental and moral idiot. If the multitude delighted in the truth as much as it does in the sensational, there would be no ground for the conviction of a foreign writer that "no civilized country in the world has been content with newspapers so grossly contemptible as those which are read from New York to San Francisco." The inaccuracies of the newspaper are the inaccuracies of their readers. We have not sufficiently developed our sense of responsibility for what we read.

Who Will Show Us Any Good?

The faint-hearted among those whom the psalmist represented began to doubt whether fortune would ever smile upon them again. They and not their enemies asked, "Who will show us any good?" But the discouraged man is always in danger of becoming a cynic. One who feels that the world holds nothing good for him will have difficulty in believing that justice and truth are more than idle dreams. The psalmist was saved by his

faith in God. He lay down to sleep in the confidence that his destiny was in the keeping of Jehovah and that slanderous tongues could do him no permanent injury. His faith put him in possession of a future in which he saw the vindication of the righteous. It is the function of religion to give meaning to the present moment by disclosing the possibilities of the soul. The religious man does not act according to the pleasure or pain of the moment; these do not constitute his measure of value. He fixes the value of an experience in accordance with its spiritual content. The malicious lie may be embarrassing for a time but he will not shun his duty and he will not be alienated from God because some one has said the thing that is not true. It used to be required of men of honor that they display their love of truth by fighting any one who lied about them. In some benighted parts of the world today pistols and knives are considered the most persuasive arguments for personal dignity and integrity. The man of faith disposes of slander by what he shows himself to be. George Washington was maligned by political opponents. His answer was his service to his country. He did not desert the post of duty to indulge in wrathful denunciations of his detractors. His is an example of true faith. We trust God when we devote all our energies to the righteous cause.

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Christian Endeavor

By W. D. Endres

TOPIC OCTOBER 24.

Why Some Men and Women Do Not Succeed.
Joah. 1:1-9.

The question of success is a question of ideals. We succeed when we realize that for which we strive. If the ideal be low and unworthy, the success will be of like character, if the ideal noble and lofty, then the success will be of the same nature. Mr. Harriman acquired both fame and riches. Viewed from these standpoints he was a great success; but because of the business methods employed in the building up of his fortune we do not think of pointing him out to American boys and girls as a moral ideal.

Christian Success

From the Christian point of view there is little doubt as to what we mean by success. Certainly it is not the gratification of a vain ambition, nor is it the piling up of a great fortune. It is the achievement of a good character which can be realized only by adherence to and the doing of worthy deeds. Too often we assume if we do not say that only those succeed who attain a personal distinction in a given field of activity. But to choose such a standard is to doom ninety-nine out of one hundred persons to failure. Only a few men become famous through their fortune, or their accomplishments in science, invention or art. Who in your community has attained such distinction? Possibly one, but most likely none at all. Are you willing to admit that the thousands who make up your community along with yourself are failures in life? Are they not honest? Do they not toil? Do they not have good homes? Are they not companionable? Is not the world a little brighter for their having lived? Then have they failed? Impossible! He who has been clean in his personal life, true to his family, industrious in his daily task, just to his fellows, kind to the helpless and walks humbly before his God has succeeded even though an ungrateful world allows his bones to bleach in a potter's field.

Such a standard places success in the reach of any man, no matter how lowly his station or narrow his opportunity. The opportunity is before the washerwoman and the princess alike. The widowed mother who supports her children with her daily wage may be just as successful as the multi-millionaire, with a long record of philanthropic deeds. Many people fail of success because their ideas of what success is are erroneous.

Need of Will and Courage

Nor must we overlook two very essential qualifications in every man's equipment for success. Oversight here is the cause of many failures in life. They are force of will and courage of conviction. These are pleasure loving days and we buy it sometimes at great cost. Two young men threw off what they called the restraints of the Christian life, and sought the pleasures of dissipation, carousals, and sensual indulgences. After a time they tired of them, told their pastor what they had been doing, and sought such relief as he was able to give. But when told what to do, one did not have the courage to right himself before the world. The other lacked courage and strength to do alone what both acknowledged to be right. They are living in sin and misery today and making confessed failures of their lives. These young men are types of thousands who are ruining their lives because they lack courage and force of character.

Church Life

Charles S. Earley has moved from Lenora, to Hill City, Kan., where he has accepted a call to preach.

Arthur Downs, minister at Mayview, Mo., is holding a meeting with his home church assisted by Charles E. McVay as singer.

The Disciples of Mississippi are looking forward with enthusiasm to their state convention to be held October 23.

T. A. Boyer of the First Church, Oakland, Cal., was called to Illinois by the death of his father.

Grenville Snell is in a good meeting at Mound City, Mo. A week ago there had been sixteen accessions to the church.

J. T. Ogle, Paris, Texas, was sent to the Centennial by his church. This expression of



Rev. Harry F. Burns, Office Editor of the Christian Century.

esteem will yield a ten-fold harvest for the church.

The church at Greenville, Ill., is planning for a great meeting in January led by Evangelists Violet and Dakin—Ivan W. Agee is the minister there.

Guy I. Hoover and wife, of Tipton, Ind., are attending the Centennial convention, with light hearts, for their church, very graciously, pays their expenses of travel.

C. E. Boynton, Huntsville, Texas, has accepted a call to the North Side Church, Dallas, Texas, and will begin work there about the first of November.

Chas. M. Schoonover and wife are attending the Centennial Convention by the courtesy of their church at Bonham, Texas, which elected them delegates with all expenses paid.

H. H. Wilson of the North Side Church, Fresno, Cal., has accepted a call to the Pacific Grove, Cal., church. His people at Fresno greatly regret his departure.

The church at Manilla, Ind., with W. R. Jinnett as pastor, has just closed a meeting in which they had the assistance of Roscoe C. Smith as evangelist and F. E. Truckness as singer.

Large audiences greeted W. B. Craig the two Sundays of his ministry with the Lenox Ave. Church, New York city, October 3 and 10. It is reported that the church has called Mr. Craig as pastor.

Two more churches—Armington, Ill., and Maryville, Mo.,—are sending their pastors to the Centennial Convention. John C. Lappin and L. O. Bricker are the respective pastors. This growing custom among our good churches is both just and courteous and should become a habit everywhere.

A. L. Ward, pastor of the church at Boulder, Colo., reports that more than one hundred people have expressed their preference for the Christian Church, in the union meetings being held by "Billy" Sunday in that city.

Mr. and Mrs. J. H. Craig, of Logansport, Ind., have but recently returned from a two months' vacation spent in Canada and the Northwest. Mr. Craig has announced a series of sermons on the general subject, "Messages from Mountains, Clouds, Deserts, and Rivers."

Nathaniel and Ezra Jacks, father and son, closed a meeting at Clarendon, Texas, September 27, in which there were forty-four additions to the church. The evangelists speak highly of the work of the pastor, J. D. White.

H. E. VanHorn has just entered upon his fourth year of service with the church at Capitol Hill, Des Moines. The Des Moines church has a way of keeping its preachers with them, and the growth of the churches there is in no small degree due to this fact.

J. C. Todd is doing excellent work at Bloomington, Ind. The church in this university town is rapidly becoming one of the best in the brotherhood. It supports Mrs. Alexander Paul, Wuhu, China, as Living-link missionary.

H. M. Garn, lately pastor of the church at Augusta, Ill., has been elected teacher of New Testament Greek in Christian University, Canton, Mo. Mr. Garn has a good educational equipment for his work, and the school at Canton is to be congratulated upon adding him to her faculty.

The Teacher Training Class of the Los Angeles City Union has selected E. W. Thornton of the Naomi Avenue Christian Church as their instructor. He has nearly 100 Sunday-school teachers now enrolled. Mr. Thornton has equipped himself especially for this work.

W. F. Turner of the Central Church, assisted William Price, minister at the Howett Street Chapel, Peoria, Ill., in a meeting continuing eighteen days with twenty-one confessions of faith and seven others added to the church. C. H. Altheide led the music. The attendance and general interest was splendid. Mr. Turner says "the people had a mind to work," and predicts good things for the chapel in the future.

Miss Martha Abigail Keeler, the eldest daughter of Mr. and Mrs. W. P. Keeler, of the Englewood Church, Chicago, entered into the larger life, September 26, 1909. Miss Keeler had since her eleventh year been a member of the Englewood Church, and unusually active in its work. She had but recently become a teacher in the Sunday-school, and at the funeral service conducted by her pastor, C. G. Kindred, the class attended in a body.

John R. Ewers, of Our Church Men department, and pastor of the East End Church, Pittsburg, is making large plans for the development of the Sunday-school. In his bulletin he says, "We propose to make our Sunday-school the best department in this church. The best people are to teach, the best equipment is to be secured, the most modern methods are to be employed, the graded lessons are to be introduced, and new scholars are to be attracted to our elegant school."

A very successful work has been accomplished in a quiet way by J. P. Myers, pastor of the church at Shelbyville, Ind. This congregation built a beautiful new church in 1901; since that time they have been heavily burdened with debt. About a year ago they were led by their pastor to undertake as a Centennial aim, the clearing the church of all indebtedness. They are within three hundred dollars of the goal, and have set October 10 as a day for a great celebration and mortgage burning.

Our presses begin to turn too early this week to publish the usual telegrams. Many of our readers will be able to get the latest reports face to face with the evangelists and other workers at Pittsburg. However, we have on hand a wire from W. J. Mingos, received October 4, too late for publication last week. It comes from Kansas City, Mo., and says "Thirty-two added yesterday; two hundred and fifty-one in seventeen days. Considering size of church and limited field, this meeting is a signal victory. Meeting continues."

The new \$25,000 church was dedicated at Petersburg, Ill., the last Sunday in September by F. M. Rains. At the time of the dedi-

Centennial Hymn

By W. T. Moore.
Tune—"Eventide."

One hundred fruitful years have rolled away,
Our faithful pioneers have gone to rest;
And here on this memorial, happy day,
We honor those who now are with the blest.

But while we honor all our sainted dead,
We'll praise him most who made their lives complete,
We'll place the victor's crown upon his head,
While all assembled here bow at his feet.

Then gracious Lord accept the praise we bring,
'Tis all on earth we have to offer thee;
Make glad our thankful hearts while now we sing
Thy praise on this our second jubilee.

And as we turn to meet the coming strife,
May thy strong arm uphold and keep us still,
Be to us yet the Way, the Truth, the Life,
And we will try to humbly do thy will.

cation there remained an indebtedness of \$7,500, but this was more than provided for by the pledges of the day. A thing prophetic of a better day was the attitude of the other churches, every one of which dismissed its services that they might have fellowship with the Christian Church, and they joined with her in rejoicing at the dedication of this beautiful house of worship free of all indebtedness.

Word has been received at this office of the death of J. B. Mayfield, until recently pastor of the church at Butler, Mo., where his son, W. M. Mayfield, now ministers. It

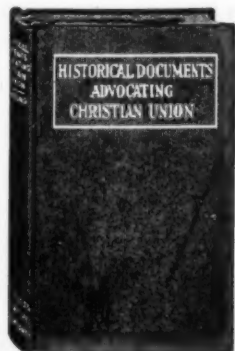
will be remembered by many readers of the Christian Century that only last spring Brother Mayfield was compelled on account of failing health to give up his work at Butler. For many years Brother Mayfield has been pastor of churches in Illinois and Missouri, and in each of these states there are many to whom the announcement of his death will bring sadness, and who will find their consolation in the hope of the Christian.

A lack of grace is too frequently shown by a new pastor toward the work of his predecessor. Sometimes the incoming leader is tempted to describe the condition of the church in depreciative terms in order to enhance the significance of his own work. This is not so with B. H. Cleaver, who has just taken the church at Lewiston, Ill. His appreciation of the ministry of Walter Kline who preceded him is refreshing. "Mr. Kline did much for the congregation," he says, "bringing it to a place of respect in the city. This is a county seat, the church building is rather inadequate, but the congregation is united and anxious to do larger things. Especially is this true of the Bible-school, which was more than quadrupled during Mr. Kline's ministry."

Another church has been dedicated in Baltimore, Md., named the Wilhelm Park Church. It is an outgrowth of a mission which has been conducted for several years at Wilhelm Park, the meetings being held at the home of various members of the congregation. Funds for the erection of the church were raised by popular subscription, and the lot on which the building stands was donated to the congregation by the Union Stock Yards Company. Thomas B. Shearer, of Flemington, Pa., who will be pastor of the church, delivered his first sermon in the new building before a large gathering on the evening of dedication day, October 3. Peter Ainslee

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officiated at the dedicatory service, assisted by B. A. Abbott and H. F. Lutz.

By courtesy of his church, E. J. Arnot, of the Northwest Mission, Chicago, will attend the Centennial celebration at Pittsburg.

James N. Crutcher is speaking to large audiences in his church at Sioux City, Ia., and the church is most hopeful over the prospects for growth. Mr. Crutcher will not attend the Centennial convention, being detained by a union meeting under the leadership of W. E. Beiderwolf, which begins October 10. Immediately after the close of this meeting Mr. Crutcher will lead his church in a two weeks' meeting.

Cecil J. Armstrong, pastor at Troy, N. Y., is prospering exceptionally in his work this year. Perhaps no little of his success is due to the habit of private preparation for his pulpit ministry. In a personal note to a friend he reveals the fact that he reads one good sermon every morning when he first reaches his study. "I do not read it," he says, "from a homiletical point of view, nor do I read for sermonic material. I read it for the spiritual good that I can get from it. I try to imagine that the gifted preacher is in his pulpit and I am in his audience." If sermons are good for the people they are surely equally good for a preacher. And inasmuch as the preacher has but little chance to hear preaching it is well for him to habitually cultivate such a habit as Mr. Armstrong describes.

The University Church, Bethany, Nebraska, was dedicated the first Sunday in October. F. M. Rains was in charge of the service. This new building is one of the most beautiful, most commodious, and serviceable houses of worship in the state. It is built of Milwaukee pressed brick, with cement stone trimmings and tile roof. The auditorium has a seating capacity of fifteen hundred and the Sunday-school assembly room of one thousand. There are twenty-four Sunday-school class rooms in the building and each department of the school can meet in a room of its own. Harry Otis Pritchard has been pastor of this church for two years, and it is under his leadership that this great work has been accomplished.

At Albia, Iowa, where C. V. Allison is pastor, a record has been made during the last year which shows what business management can accomplish. A year ago when Mr. Allison became pastor of the church there was a debt of \$2,200, accumulated by current expense deficits. Now the regular offerings of the church have exceeded the expenses even during the summer months. The pastor says the changed conditions are because of the work of the finance committee, which secures a pledge from every member of the church, and then keeps an account with each member, sending out to each one a statement each quarter. When one falls behind with his pledge, the committee sees that a personal call is made and prompt adjustment of the matter arranged.

W. A. Parker, who, during the past eight years has accomplished a very remarkable work at Emporia, Kansas, has resigned and entered Harvard University, where he will pursue a course of study leading to the degree of Doctor of Philosophy. Mr. Parker was one of the important factors in the direction of the work of the Disciples in Kansas, and in his own city, both within and without his church, no one was more universally loved than he. But for some time Mr. Parker has been feeling the need of the special study implied in the work for the higher degree, for the man who would lead the people in meeting the great issues before the church today; therefore his ac-

tion. He leaves a united church, and one that will doubtless continue to win new battles for the cause.

Eugene N. Duty, the new pastor of the Second Christian Church, at Milwaukee, Wis., corner Prospect avenue and Park place, is a native of Pittsburg, Pennsylvania, and a



Eugene N. Duty

graduate of Bethany College, Bethany, Va. Previous to studying for the ministry he was connected with the Mellon National Bank of Pittsburg, the largest banking house in Pennsylvania. He was called to the pastorate of the Chapel Hill (W. Va.) Christian Church and held the position for two years. He is an A. B. of Bethany College and has spent a year in the Yale Graduate and Divin-

ity schools, and had he remained another year he would have taken his M. A. and his theological degree. Mr. Duty expects to finish his course in Chicago University in the near future, while still holding his pastorate in Milwaukee. Mr. Duty is a preacher of more than ordinary merit. He supplied the pastorate at Naugatuck, Conn., during the summer months for the First Baptist Church of Naugatuck, Union City, Conn. While there during the three months from June to September, Mr. Duty took fourteen into the church, seven by confession and baptism and seven by letter or statement. The Second church in Milwaukee was organized during the past summer, Professor Sherman Kirk, of Des Moines, leading them in building a house in less time than a week.

Another church has been after H. O. Breeden to become its pastor. This time it is the Central Church, Denver, Colorado; and their call has been accepted by Dr. Breeden, who began work with the church the first Sunday in October. Dr. Breeden is too well known by the readers of the Christian Century to need a word of commendation at our hands. His work of eighteen years in Des Moines gave him a lasting place in the hearts of Disciples everywhere. For the past three years he has held most helpful meetings in all parts of the country. During the last few months some of the best churches in California, and Eureka College, have sought to bring his genius to the solution of their tasks, but he was not in a position to accede to any of their requests. Mrs. Breeden has been ill for many months, but is now, we are glad to know, rapidly improving, and her physicians think the Colorado climate will be a further benefit to her. This is a great move for this great old church, and we dare to hope that Dr.

Baptists and Disciples are Drawing Nearer Together

Every Disciple and every Baptist will wish to be informed upon the history of the relationship sustained between these two bodies in the early days. The most authoritative work on this subject extant is

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As one reads this history and then looks in on the present, he is filled with the hope that the separation of 1830 was not final. The Disciples have not changed much. They practically occupy the position of 1830. The Baptists on the other hand have really given up the Philadelphia Confession of Faith with its obsolete Calvinistic doctrines and are so near to us in the New Testament plea that had they occupied this place in 1830 there would never have been a separation. We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—The Christian Worker, Pittsburg, Pa.

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Breeden's work here may even surpass what he has done in former years.

The Sunday-school at Chagrin Falls, Ohio, held its annual rally October 10. P. C. Hill is superintendent.

Nelson H. Trimble, pastor of the Christian Center, Baltimore, has been extended a call to become pastor of the Metropolitan Church, Chicago, from whose pastorate A. T. Campbell recently resigned. The wife of Mr. Trimble, is an ordained minister and is assistant pastor of Christian Center. Mrs. Trimble is conducting evangelistic meetings at Fork, Baltimore County, Md., and twelve members have already been added to the church. At Joppa, Md., a meeting held recently by Mrs. Trimble resulted in fourteen new members.

The Christian Temple of Baltimore, Md., celebrated the eighteenth anniversary of the pastor, Peter Ainslee, Sunday, October 3. The church was richly decorated and a special program of service rendered. A number of letters of congratulation were read from prominent ministers throughout the brotherhood. In his address to his congregation Mr. Ainslee pointed out some items of growth during the years of his leadership. He said in part: "This day marks the eighteenth anniversary of my ministry with this same congregation, which on October 1, 1891, numbered less than one hundred, and now it has become one of the largest in the city. In these years I have seen four churches sent out from this congregation and a mission planted and maintained by this congregation at Wuhu, China. I have also seen the undenominational home for young ladies established at 1524 West Fayette street, which has had on its register the names of more than 300 young ladies in the ten years of its history. I have likewise seen the seminary open its sixth session for Bible study; I have seen the beginning of an orphanage society and I have seen eighteen of our young people enter the ministry or other schools for larger preparation for the ministry and missionary fields. I have seen the valuation of our property, including the temple and its branches, increase from \$10,000 to \$115,000 in these years." Mr. Ainslee will ask his people at the end of two years more of pastoral ministry to give him a two years' leave of absence that he may do evangelistic work to which he has been often called.

Dr. Arthur Holmes, whom many of our readers will remember for his address at the Congress last year, and who has been for four years Religious Work Director of the Y. M. C. A., Philadelphia, has just accepted the position of Instructor in Psychology in the University of Pennsylvania. Mr. Holmes received the degree of Doctor of Philosophy from this university last year. He and J. B. Lichtenberger, who has just entered upon his duties as Assistant professor of Sociology in the University of Pennsylvania, will represent the Disciples in this great university. Of the work of Dr. Holmes the Philadelphia Y. M. C. A. bulletin says: "Our religious and educational activities have been brought to a high state of efficiency under his careful direction. In this connection we quote our General Chairman's comment on his service: 'Dr. Holmes' resignation is accepted with sincere regret, as I feel he has rendered a valuable and very satisfactory service to our Association in connection with the religious and educational work. I wish you would tender him the very best wishes of myself as well as the other members of the Committee of Management for his success in the important position which he is about to accept in the Psychological Department of the University of Pennsylvania. Dr. Holmes is an Ohioan, reared in the country, where he laid the foundation of his education in a district

school. With an early mechanical bent, he spent several years at a trade, which brought him the double result of means to secure further college training and the practical



Dr. Arthur Holmes

disposition which has opened to him the fraternity of railroad men. In 1899 he was graduated from Hiram College, Ohio, and entered immediately upon the double task of a pastorate in Philadelphia and graduate work in the University. In 1904 he finished his graduate course, spent a year in teaching and preaching, with further study in Ann Arbor, Michigan, at the State University, and came to the Y. M. C. A. in 1905. He received his doctorate from the University here in 1908."

The Third Church, Indianapolis, has broken ground for the new building at Broadway and Seventeenth street. The new property will represent an outlay of about \$80,000. Harry G. Hill is serving his third year with this wide awake congregation.

Granville Snell recently held a very pleasant meeting with the Orchid Church, DeKalb County, Mo. Results, twenty additions, fifteen confessions and baptisms. The music was in charge of Charles M. Wales, pastor of Union Star. Mr. Snell is to return for a meeting there next year.

The Richland, Mo., meeting conducted by J. M. Lowe, closed Oct. 3, with twenty-three accessions, mostly men, a goodly number for a discouraged country church. The evangelist was well paid and a neat sum left in the treasury. New lights were installed, a C. E. Society organized. Mr. Lowe is now in a short meeting at New Bloomfield, Mo., where a new church was dedicated last Sunday by T. A. Abbott.

Walter L. Martin has closed his work with the University Heights Church, Fredonia, California, and will after the Centennial be ready to accept other work. During the last year of Mr. Martin's service at Fredonia there were fifty-six accessions to the church in regular services, and special attention was given to the work of the Sunday-school.

The Sunday-schools of Bonham, Texas, are an important feature of the life of the city. During September, the average attendance for all the schools of the city was 2,012, and the total offering \$55.42. At the Christian church the average attendance was 395. The time has come when the man who would make a true estimate of the forces that make the life of a town, or country, can not fail to consider the Sunday-school.

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Chicago

By Orvis F. Jordan

The past three weeks we have been outlining the present possessions of the Disciples of Christ in Chicago. We have ventured to lay bare our weakness along with describing our strength. We have dragged the skeleton from many a family closet and have dealt with the utmost candor with our situation here. We are now turning from the role of historian and diagnostician to that of prophet. Here we shall have more liberty, though we shall endeavor to prophesy upon the basis of our present achievements.

Our Present Possessions

We have not lived all these years in Chicago in vain. As the decades have come and gone, we have gained vision through experience and are more ready than ever to attack our problems. It is a long sweep from the time when the pastor of the largest church in Chicago wanted that we should have a single central church in the city, to the present hour when we are frankly recognizing the necessity of diverse churches with varied programs. Of the fifty years of history in Chicago and more, no period has been more fruitful than the past fifteen years. For our first twenty-five years we had only four churches to show for our labors and none of them housed in adequate buildings. The past fifteen years we have increased this number until we have twenty-two churches with settled ministries and now several of our churches have buildings worth thirty or forty thousand dollars and we have a total of eighteen church buildings either partially or totally paid for.

Not only do we have the five thousand Disciples in the twenty-two churches, but we can boast of an unusually competent group of church workers in the ministry and the laity. Our ministry will strike a higher average in ability and education than any other in the city. We have a larger per cent of university trained men and have more men known over the city in proportion to our numbers than any other group here. Where in Chicago is there a preacher like our Dr. Willett? Where is there a pastor in any pulpit of the city with more thorough scholarship or with keener analysis of church problems than Dr. Ames? Where is there a writer in the city's ministry with a more human touch than that of George Campbell? We pause not from lack of other names that are worthy of mention. With a group of preachers only one-fourth as large as the next largest religious body in the city, and only one-tenth the size of the Methodist ministry, we are given an equal share in the councils and projects of the city's life. In our ministry are the younger men who will not simply pattern the strength of the older group, but are already striking out in new paths of achievement.

Our churches, too, have learned much. Through the survival of the fittest we have at last a group of churches adapted to the city environment. Many have died in the days gone by and many have been born. Out of them all is a group that has esprit de corps and experience in the city task. They were projected on a wave of revivalism. They have learned to be conservative and constructive in their methods and to suspect the newly arrived leader who would finish the task in six months. They have evangelism more than any group of churches in the brotherhood, but it is a quiet, teaching evangelism that is producing the solid results

that were achieved by the similar evangelism of the fathers of the movement.

We have a missionary policy which is intensive rather than expansive. We have looked out on the work of the great religious bodies who have succeeded in Chicago. We have seen that they struck a blow only with a clinched fist. They never went into a community except with a program big enough to succeed. We are now working on this plan. We are paying enough to get good mission pastors, some of them as strong as our largest churches can employ. We are getting ready to stimulate and aid building projects. We are refraining from going into new communities without seeing our way clear to carry on a worthy work. Such a policy could only come out of experience. From the mistakes of the past, as well as its successes, we have our guidance for the future.

What We May Expect to Come to Pass Shortly

We are on the eve of greater things in Chicago. Our brethren here have keenly felt the rebuke which came with the publishing of the pictures of our church buildings. One pastor jocularly offered to bribe us if we would not print the picture of his place of worship. But we are soon to have better church buildings. We think that before next Easter we shall join in the dedication of three new church buildings in Chicago at Austin, Evanston and Chicago Heights. These are

but preliminary steps in each community toward buildings that will be worth fifty thousand dollars each. Other churches are on the eve of building so that within five years, the grouping of our church buildings will tell another story.

Our churches are on the eve of trying new methods. The Irving Park church proposes introducing a building for social purposes fulfilling the function of a Y. M. C. A., since there is no such organization in the suburb. The new Austin building will be called the "Annex" or some similar name, for it will be the home of social activities. The Chicago Heights church is projecting a social program. The Hyde Park church has its own peculiar methods. The Harvey church is now busy studying local needs with social program in view. The Evanston church has several institutional features in actual operation, among them a night school—the only one in the suburb—with an enrollment of twenty-five. The Metropolitan church will erect an out and out down-town institutional church. The Englewood pastor dreams of a training school and a neighborhood house. This does not exhaust the list of programs for social effectiveness. We have had our period of dogmatic interest. It has left our ministry with a great majority on the side of a modern theology. We are now to have our period of social interest in which we shall avail ourselves of modern thinking in an even more vital way.

We are shortly to have more initiative in the great movements of the city. We are represented in the best clubs of the town. Here the prophets of Chicago's future gather from every profession and every walk of life. Our men have come to have ideas about

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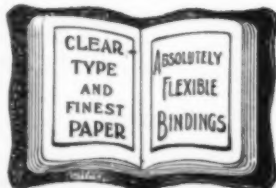
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things and programs for action. It shall soon be that we will not simply be asked to co-operate but we shall find the religious forces of Chicago looking to us for leadership in critical times.

Why We May Hope for Great Success in Chicago

While we may frankly recognize that we have not yet attained, we have no reason for pessimism over the ultimate outcome. Some would say, the Disciples are a rural people and will never succeed in the cities. All churches were predominantly rural fifty years ago. Some have made more rapid adjustment. We are destined to make more thorough adjustment.

First of all, we shall succeed in Chicago and in every metropolis because we are liberal. "In matters of opinion, liberty" is not an idle boast for the Disciples, even in the light of recent events. No self-appointed pope has ever gotten undisputed sway among us. No attempt at the suppression of free speech has ever succeeded or is likely to succeed. The city man is by nature a radical. He will brook no church that would put

the meetings are held, in the middle of the afternoon, and at 6:30 the building was packed. But still the throng came, filling the street and spilling over into adjacent halls. Overflow meetings were started, and policemen were summoned to handle the crowds. It is doubtful whether any other evangelist in the world could have drawn such a multitude, and the President of the United States would hardly have met with such a greeting.

An Amazing Spectacle.

The spectacle within the building was amazing. The great armory extends from street to street, and its galleries are like hill sides. Every foot of this vast space, except the passage ways, was occupied. The churches of the city seemed to have emptied themselves into the building. Many persons had come long distances, for the armory is not located in a church neighborhood. How many of the unconverted element were there is difficult to say. But it was the typical Chicago multitude on such occasions, laughing freely over every little pleasantry of speech

and applauding enthusiastically when a sentiment struck them on the right spot. The good brethren who say "Amen" and "Hallelujah" also were there.

The choir was immense and the singing as good as could be expected under a low roof. The preliminaries were numerous. Chairmen introduced chairmen, and then Dr. Gunsaulus was introduced to welcome and introduce Gypsy Smith. The peerless pulpit orator did his part in great form, and there was warm applause when he said that what ailed Chicago was sin, and what it needed was the redemption of the Cross. Dr. Gunsaulus' oratorical voice and majestic tones made it a little difficult for the weaker vocal organs of the evangelist. But the Gypsy's high tenor voice has good carrying qualities, and, while it sometimes broke into harsh fragments when he attempted to be emphatic, yet he reached the outer rim of the great assemblage with good effect.

The Old Pathos.

The old pathos, with a suggestion of tears, is still in his tones and there are times of tre-



Rev. Orvis F. Jordan, Pastor at Evanston and Chicago Secretary.

a blind bridle on him. There is no church in the city today with such a definite program and yet with such a range of liberty along with it as have we. It augurs our acceptance by the city mind.

We shall succeed in the cities because we are democratic. We are democratic by reason of our recent extraction from the country life. We are democratic because we have a brief history and few traditions. It is our good fortune that we have no more immensely rich men than we have. The note of democracy has been sounded in the city and will be taken up by a million voices. We have no rented pews to bar out the poor. We have not even a clerical aristocracy. We shall be a church of the people, with some very rich and some very poor, but with the solid and moral middle class in our ranks.

The test of a prophet in Deuteronomy is whether his word comes to pass. We feel there is no soul in our brotherhood that has true reason to hope for anything other than success in our great cities.

Gypsy Smith in Chicago

Gypsy Smith began his Chicago campaign last Sunday evening, and before the greatest congregation that ever greeted an evangelist in this city. The crowds were simply overwhelming. They began to gather in front of the Seventh Regiment Armory building, where

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...mendous earnestness. But his first sentences were broken by long pauses and the delivery was painfully slow. However, almost any preacher can warm up when he is "going for church members," and that was what the evangelist did—they all do. A lot of church members spend time and money getting ready for an evangelist and a multitude of other members leave their churches to attend his meetings, and then he sails into them. Finney did it, Moody did it, Billy Sunday does it with a vengeance—they all do it. It may be heaven's appointed way.

Are You Christians?

But the first question which Gypsy Smith raised was, "Are you Christians, or are you good on Sunday and bad all the rest of the week?" And he hammered it in so hard that the great majority of Christians present must have been ready to say with the Apostle Paul that they were the chief of sinners.

The evangelist then passed to the critics and besought them to keep still until the meetings were over. Then they could judge by the whole result. But if they did not see his way they ought either to do bigger things in their own way or to keep still. In a word Gypsy Smith's reply to the critics is the same as Billy Sunday's—"let them deliver the goods."

The discourse could not be called a sermon, but was of the character of a preliminary address. It ended, however, with a solemn appeal to all who "wanted to be better" to stand up. There were many responses to this modest request and moderate test. But the daily papers were hardly justified in calling them all conversions, as they did the next morning.

In behalf of the Evangelistic Council, which is managing the meetings, it was announced that \$8,000 had already been spent in preparation for the campaign, for chairs, advertising and other expenses. The council has shown great enterprise and devotion in its efforts to make the campaign a complete success.

Chicago Church Notes

The next Quarterly Rally of the Chicago Christian Missionary Society will be held in the First M. E. Church building at the corner of Clark and Washington streets, October 24, at 3:00 p. m. The main addresses will be by Dr. Edgar P. Hill, superintendent of the Presbyterian Missions in Chicago and by Dr. H. L. Willett who will speak on the Pittsburg convention.

A general change of pulpits is planned for the first Sunday in November. Each pastor will be sent to another church than his own by a committee appointed for that purpose. Each visiting pastor is expected to speak on Chicago missions.

The Austin church began excavations for their new building a week or so ago. They will build on the rear of the lot a building for the Sunday-school, and the institutional activities of the church. This preliminary section of the building will cost about eight thousand dollars. The congregation is meeting in a hall while they wait for the completion of the building. It will be remembered that their old building was destroyed by fire a year and a half ago. They expect to dedicate at Christmas time.

The Volunteer Band of Eureka College

Eureka College has perhaps the most remarkable band of volunteers in the United States. Out of a total student attendance last year of less than two-hundred there were twenty-seven in the band of volunteer missionaries. Some of these graduated last year.

in the course of the next few years. The writer had the privilege of teaching nearly all of them in college mission courses and knows their temper. They are dead in earnest. Last winter they went in groups to the churches far and near, showing stereopticon views of mission lands and scenes

Good Tidings to all the world and they leave an inspiration behind that could only come from such a band of consecrated young missionaries.

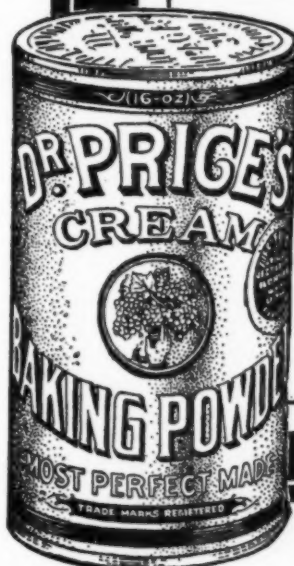
In the group in this picture are the two little daughters of Dr. Dye, and Mark Njoji, the colored man who was here with Dr. and

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One of them, Miss Edna Eck, will go to Bolonge in November. Two others, William Adams and Ernest Pearson, are studying medicine this year preparatory to going to the field. It is safe to say that an unusually large percentage of them will go to the field

and holding missionary rallies. They reached altogether a multitude of people with their message and their inspiration. They are planting a like campaign this winter. They come back more enthused than ever over the great work of carrying the



Volunteer Band of Eureka College.

Mrs. Dye last year, aiding in translation. Another is Michio Nakamura of Tokio Bible College who is at Eureka studying to be more useful to the cause in his native land. With the increased attendance at the college this year there should be others added to this band that holds so much promise to that greatest of all lives—the life that goes unto the uttermost for help of their fellows.
A. W. Taylor.

Pictorial Bethany and Photographs of the Centennial Convention

One of America's greatest photographers—Mr. R. W. Johnston—has prepared a series of superb views of Bethany, W. Va., and vicinity, and told a sympathetic story of those whose names were associated in the beginning of the nineteenth century with the restoration of primitive Christianity.

The plates are large and remarkably clear and distinct, and are printed by the duotone process, which gives to an unusual degree the impression of beholding the actual scenes.

Among the particularly beautiful views are those of Brush Run Church, Buffalo Creek, where the Campbells were baptized, and the panorama of Bethany.

Whatever the camera can preserve of convention sights and scenes will also be reproduced in a supplement by this master scenic artist, and both sent prepaid on receipt of fifty cents.

W. R. Warren, Centennial Secretary.
Pittsburg, Pa.

The Centennial at Home, in Permanent Home

Every word spoken in any session of the Centennial will be taken down in shorthand. All that is of permanent value and vital interest will be printed in the Official Report—a volume of over five hundred pages, 5½x8, in fine cloth binding, with gold side stamp and illustrations showing over two hundred persons and points of note. Whether or not you attend the convention, you want to secure the masterly addresses and the full proceedings of this epoch-making gathering of the Churches of Christ.

To enable every home to have a copy of this monumental work, the committee has placed the price to advance subscribers at \$1.00. During the first thirty days following the convention the price will be \$1.25, and after that period \$1.50. In each case the committee pays postage or express charges. All orders must be accompanied by cash payment.

The number of the Reports will be limited. Those who order now will be sure to receive their copies promptly upon publication.

W. R. Warren, Centennial Secretary.
Pittsburg, Pa.

A Respite

EMMA A. LENTE.

I said unto my tired Heart: Let's go away together;
We'll leave these murky, smoky skies, and find the bright, blue weather;
We'll breathe the air of piney hills, and drink at sparkling fountains;
And see no stretch of high-walled streets, but gaze on glorious mountains.

Oh, far and far we'll go away, beyond the reach of worry.
And, where the hours are long and still, forget our rush and hurry.
No clanging bell, or 'phone, or rule shall summon us to duty;
We will put by the stress of life, and find some of its beauty.

For Mother Nature gladly gives to seekers her dear treasures;
She welcomes us to fields and woods, with all their varied pleasures—
To quiet streams and leafy shade, to pools and grassy reaches,
To breeze-swept hills, and orchard slopes, and stretch of shining beaches.

We'll hear the larks' and thrushes' songs, and children's gleeful laughter,
And days will pass full swift and soon, with sweet nights following after.
Oh, Summer tempts with flowers and fruits, and lures with charms and graces,
So let us slip the leash, and flee to find her restful places!

—Zion's Herald.

Another Church at Lincoln, Nebraska.

On Lord's Day, October 3, the University Church of Bethany, Nebr. dedicated its new \$40,000 house of worship. This is one of the largest and most commodious church buildings in the state of Nebraska. The building is 110 feet in length, exclusive of approaches and steps, and 85 feet in width. It is built of Milwaukee pressed brick with stone trimmings, opalescent glass windows, and tile roofing. It has one of the largest and best equipped Sunday-school plants in the country. There are twenty-five class rooms besides the general Sunday-school assembly room, which has a seating capacity of 1,000. The auditorium is exquisite in every detail, and has a total seating capacity of 1,500. The auditorium is finished throughout with quarter-sawn oak, with heavy ornamental plastering, and delicate tinting in russet.

cream and blue. There are offices, rest rooms, parlors, kitchen, dining room and study. This building was erected at an unusually low figure, due to the fact that it was designed by one of the deacons of the church and built by another of the deacons. The architect was J. C. Corder, and the builder of it F. M. Young—two men of God, consecrated to the work of the Kingdom. It has been said by competent experts that the building could not be duplicated in any of our cities for less than \$50,000.

Dedication day witnessed one of the greatest displays of generosity that one is often privileged to see. F. M. Rains, the veteran dedicatory, who has dedicated more than 700 church buildings, remarked that it was one of the greatest displays of generosity that he had ever seen. It was necessary to ask for \$20,000 in order to clear the building of debt, and not only was this amount quickly reached, but the total amount aggregated \$23,500. This is the more remarkable when it is known that there is comparatively little wealth in the congregation, and there was no individual gift on dedication day for more than \$500.

Bethany Heights is a suburb of Lincoln, the capital city of Nebraska. It is Lincoln's most beautiful suburb and is rapidly growing in population and prosperity. It is the seat of Cotner University, a school which has the third largest number of students of any of the schools of our brotherhood. The enrollment for this year will aggregate about 500, no students being counted twice. The

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The New University Church, Lincoln, Neb.

church and the university have the very closest relationship; hence this was not only a victory for the church but a victory for Cotner University as well.

The Bethany Church is a wonderful church in many respects. First of all, it has more titheers in it than any church in our brotherhood save the one at Bolengi, Africa, where its missionary, Mrs. Royal J. Dye, labors. In the next place, it is a great missionary

church, supporting, as has already been suggested, Mrs. Dr. Dye. And the centennial years marks the greatest missionary giving in its history, notwithstanding the fact that during this year it has raised \$40,000 for the new church building. It is remarkable also in that many of its members have gone to the foreign field and there are at the present time twenty-five young men and women who are volunteers for Christian work in heathen lands.

The minister of the church is H. O. Pritchard, who has been minister for the congregation for two years. Mr. Pritchard is a Hoosier by birth, having been born and reared near Franklin, Ind. After graduating from the public schools and Franklin High School, he attended Franklin College for two years, then going to Butler College of the University of Indianapolis, where he received the degree of A. B. in 1902, and the degree of M. A. in the same institution in June,



Rev. H. O. Pritchard.
Pastor University Church, Bethany, Neb.

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King Alcohol. A new temperance and prohibition cantata for choirs and singing societies. It can be given in almost any community by amateur singers. The choruses are sung book in hand. The characters are: King Alcohol, bass; Uncle Sam, baritone or tenor; Columbia, soprano; Frances Willard, mezzo soprano or alto; a chorus of boys, and two orphans. The cantata is popular in style and effective in performance. Octavo, price 60 cents. Sample sent for examination.

The Choir. Our monthly anthem journal. Contains fresh every month good, practical anthems for volunteer choir singers. A sample copy sent to choir leaders.

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Female Quartets. We have beautiful quartets for women's voices, both sacred and secular. We make a specialty of this kind of music. Send for list.

Sacred Solos and Duets. If you need a good sacred solo or a duet, tell us about it and we will send you some for examination. We have some that are popular.

Christmas Music. We are now putting out new Christmas music in every form—Sunday-school Concert Exercises, Cantatas for Children, Plays, Recitations and Dialogues, Solos, Anthems, Male Quartets, Female Quartets—everything desired for Christmas Entertainments. Get our Christmas Catalog, sent free, and you will easily decide what you will want to do for Church or Sunday-school Christmas Programs.

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1903. Mr. Pritchard then attended Yale University, receiving the degree of B. D. from that institution in 1906. He has held but two pastorate, the first one at Shelbyville, Ind., where he ministered four years, during which time the church grew in membership, missionary giving and spiritual life. During the present pastorate the University Church has greatly increased in members, generosity and spiritual power. It is one of the truly great churches of our brotherhood. The present relationship between pastor and people is ideal, and the minister is universally loved and respected by the people, and they are equally well loved and respected by him. The church has sent their pastor to Pittsburg and given him a month's leave of absence with salary and expenses.

Mr. Pritchard comes from old Pritchard stock, being related to the venerable Henry R. Pritchard, so universally known and esteemed by the Disciples of Christ. He possesses many of the qualities of his illustrious ancestor, and no doubt will come to have a place among our people equally important to that of his progenitor.

Mr. Pritchard is a frequent contributor to the columns of the Christian Century, the author of the articles which appeared in our column some time ago, entitled "Side Lights on Serious Problems."

The Books Have Closed

The books of the Foreign Society closed September 30 for the missionary year, showing total receipts of \$350,685.21. This is a gain of \$76,360.82. The churches as churches gave \$146,081.00, a gain of \$17,733.79. There have been enrolled thirty-one new Living link churches.

These are the largest gains in the history of the Foreign Society.

Thousands of friends have stood loyally by the work. F. M. Rains,

Our Church Men

(Continued from page 14.)

little, stingy, pusillanimous (look that word up in the dictionary) narrow, inefficient officers. Get big men behind you. Men who will not retrench. Men who have foresight and energy. Men who are not afraid to work themselves as well as lay down tasks for others. Men who have put the real solid coin into the church as into a business. You have heard of Mr. Heinz, the pickle man, the 57 varieties man? I heard him talk in a big Sunday-school convention yesterday. He is a great Sunday-school worker. I heard him declare that his biggest dividends were derived from the Sunday-school. Money, time, organizing ability, talent, all of these he puts into the church work. He is a tower of strength to the Pennsylvania Sunday-school work. And right at his side stands another big laymen, God bless him, Mr. Wanamaker.

When Mr. Wanamaker first organized his store in Philadelphia and started the department store idea, the leading business men of that city of brotherly love went to him and begged him to attend a banquet where he could be praised for his new and great idea. Raising his hand, he said, "Gentlemen, I thank you, but I cannot do that. I am only standing on the scaffolding of my project." Now as you enter his immense stores in Philadelphia and New York you can see the vision that even then had form in the giant brain of this business king.

Men of Vision Conquer

Give us men of vision, like that, and we shall conquer. But if we are to be led by the reactionaries, by the men who, with microscopes, quarrel over theological atoms, by petty beings who see only our own people, who say, "We, as a people," seven times in one breath (and that means so much more than, "We, as a denomination!") if we are to be led by such, our days are numbered.

Again these are days of efficiency. Three great railroads boast that not one person was

killed when traveling on their trains last year. That means good tracks, good trains, good signals, efficient trainmen. Faithful and capable, ah, what words! Can the church boast of such service? We carry only two out of six past the age of fourteen in our Sunday-schools. Thousands are spiritually maimed and even killed, by our unfaithful and incapable methods each year. Oh, in this year of boasting, let us bow our heads in shame for our inefficiency. The voices of ten thousand orators and the blare of ten thousand trumpets cannot drown out this wail of the injured and neglected.

Pardon me for lugging the skeleton into

the feast, but nothing is more dangerous than an over-confident optimism. Yes, we have done great things and we are still pitifully weak.

Go After Them

Remember the saying of Mr. Carnegie, "Get big men behind you." If you are a church officer ask yourself how your influence counts. Get out of the crab-apple class. If you are a minister ask yourself whether you ever dared to go after the biggest men in town. If not, what is the matter? Yes, it is a great Centennial, a grand fellowship, a noble accomplishment, but "God give us men," or rather under God let us go after large men.

The County Evangelistic Meeting

Evangelist Scoville Gives the Results of His Experience in Conducting Evangelistic Meetings for All the Christian Churches of a County

My dear Brother Editor,—Having long had a desire to see what could be done to strengthen, inspire and stimulate the country churches, from which have come many of our very greatest and best leaders,—editors, educators, missionaries, and ministers,—I was exceedingly thankful when the way was opened for a county evangelistic campaign in Steuben county and Johnson county, Indiana, in the present summer. I had been engaged for about two years for a meeting in Angola, and talking the plans over with Bro. Vernan Stauffer, who is our great leader in Steuben county, as well as the pastor of the Angola church, we decided to make the meeting a county meeting rather than a meeting for the county seat church only. We built a tabernacle in Angola, and seventy men were sent out by Bro. Stauffer for the purpose of visiting every house in the county, leaving a card of invitation and talking up the meeting.

The North Scott, South Scott, Metz, Flint and Fairview churches united aggressively in the work. Two services were held in the new church organized at Orland during the last year, which was fourteen miles away, and one service as held in Hamilton, which was located ten miles away, on the border of DeKalb county. Steuben county has a compact organization for aggressive missionary work, and this past experience and co-operation was invaluable to us in pushing the county campaign. There were over 400 accessions to the churches of the county (I believe the exact number, confessions, letter and statement was 437), the Angola church the South Scott church something over forty, receiving the largest per cent of the converts; and I do not know the number received by each of the other churches. After closing the county seat meeting, we went one night to each of the country churches, with great crowds and most excellent results in each place.

We conducted the Johnson county meeting at Franklin, Ind., with our great temperance worker, Dr. H. J. Hall, as chairman of the County Committee, and Bro. Lee Tinsley, county superintendent of Sunday-schools. Bro. M. B. Ainsworth, pastor at Franklin, had been in the county only a few months, but we had assisted him in a meeting in Danville, Ill., a year ago. Hence he was able to lend invaluable assistance in speaking in different churches of the county in preparation for the meeting. There were eighty-three converts the last Sunday at Franklin, 425 in all during the meeting. We tried by every possible means to get the church at Kansas City to let us off up until the Pittsburg Convention, and then we could have made this a most wonderful ingathering, but local conditions made it impossible to grant this request.

We have sixteen churches of Christ in Johnson county, including Franklin, M. B. Ainsworth, pastor; Union and Nineveh, Lee Tinsley, pastor; Bangersville, Bro. Robinson, pastor; Mt. Carmel, Bluff Creek, Ernest Lin-

ton, pastor; Mt. Pleasant and Trafalgar, R. S. Dailey, pastor; Providence, Bro. Moore, pastor; Chapel and Samaria, Bro. Aber, pastor; Rock Lane, William Mullendore, pastor; Pisgah, Bro. Record, pastor; Needham, S. J. Tomlinson, pastor, and also Greenwood, H. W. Milner, pastor, and Edinburg, George Sweeney, pastor, which are quite good-sized towns, but too far away from the county seat to receive any especial benefit from the meeting.

We built one of the largest tabernacles we have ever worked in at the county seat, and, besides sending out the committee of seventy all over the county, three of our workers, Bro. W. J. Minges, Bro. Maxwell Hall, and Bro. Albert E. Buss, went in there almost a week ahead of the meeting, and conducted an evening service in each of the churches of the county, excepting two. Then for two weeks during the meeting we held two services a day in the county: one in the morning and one in the afternoon, or one service at 2, lasting until 3, and then with

MAY BE COFFEE That Causes all the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that that I made up my mind I must either quit the use of coffee or die."

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism."

"Two years ago I stopped using the coffee and began to use Postum, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." "Theres a Reason." Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

an automobile reaching another country church for a 3:30 meeting, lasting until 4:30. Most of these services were only inspirational, without invitation, all uniting in the county seat meeting at night.

Of the country churches, the Union and Nineveh and Bangersvil churches, located nearest to the county seat, received the largest number of converts. The Franklin church, of course, received more than any of the others.

I believe the county seat meeting can be made a wonderful factor in our work in the future, by conducting, say a two or three weeks' meeting in the county seat, and then putting a strong pastor and singer, or two evangelists in each of the churches of the county, and run a meeting for two weeks in the individual churches simultaneously. I firmly believe that at least 500 more people could have been reached for Christ and His church, in two weeks in Johnson county. The membership of the churches at a great distance will drive in, and that repeatedly, and we reach the members of their families, and reach, too, many of the men who could not be reached in a small meeting in a country church (and that is a big factor in the county meeting, reaching many of the best men in the county), yet it is hard to bring in night after night ten or fifteen miles people who have not been in any way connected with the church before. Hence a county seat meeting should be followed by a local meeting in each of the co-operating churches.

The county meeting demonstrated another fact very plainly, and that is, that the country church has as great a need of a pastor as a city church, and the pastor should live with his people. The country churches which had their pastors right out with them all the time in this meeting, showed wonderful strength in organization, and zeal in soul winning. I know some count it a sacrifice to live in the country, but a man among us who preaches at a country church should live in his home field, be with his people in joy and sorrow, and in all their great country gatherings. There are other things besides weddings and funerals which need a pastor. I believe a call in the country will go farther and last longer than a call in the city. I would not speak lightly of student preaching, nor of the pastor who goes to his church only on Sunday, but I will say that a minister could do about seven times as much good, and do about seven times as great a work by being with the church seven days of the week, as they can by getting in Saturday night or Sunday morning, and leaving the field immediately after church Sunday night. It will cost a sacrifice, but what a holy, happy, sacred, victorious sacrifice!

The last Sunday in Johnson county was one of the greatest sights I have ever beheld. All the Sunday-schools as well as the churches of the county dismissed their services for the whole day, and we had a great union communion service in the morning; then in the afternoon, the greatest Sunday school Rally I have ever witnessed. The schools were all there with a banner for each school, and some of them with a banner for each class. The parade was organized by County Superintendent Tinsley, and the superintendents of all the Sunday-schools, and led by the Indianapolis Y. M. C. A. band of thirty-seven pieces, the parade was over twelve blocks long. While there were over 1800 in the tabernacle in Sunday-school, in the afternoon, large throngs of people were turned away, who could not even get inside. The inspiration of that sight will live in the hearts of the boys and girls of the Churches of Christ in Johnson county for a life time. I feel confident that multiplied thousands could be reached for primitive Christianity, if our country churches would go together in groups and hold great union meetings during the summer season, with all the churches within a radius of eight or ten miles uniting. Make the central meeting as great as possible in a ten for tabernacle, for two or three weeks, and then go to the individual churches for another two or three weeks. "In union there is strength," and the country people would be surprised to know their strength when once they come together. Both the Steuben

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and Johnson county churches have their Living-link missionary, and both counties have voted out the saloon. Hence they have not only a vision of local, but of world-wide evangelization. Many of the best people are in the country church and they must be aroused to action, and "Go" in the great commission, to win the world to Christ during this generation.—Jerusalem, Judea, Samaria,—the county seat, the county, the state, the nation, and then the uttermost part of the earth. Chas. Reign Scoville.

Eureka College Rally

The Eureka College Rally, at the Centennial Convention, will be held in the First Congregational Church, Friday evening, after the regular session. Quite a delegation will go from Eureka to the convention and from all indications, Illinois will have a great representation. Eureka College, the Illinois Christian Missionary Society and the State Bible-school work will have a joint exhibit at the convention. The college rally will be participated in by all Illinois people and the friends of Eureka everywhere.

H. H. Peters.

Boston in 1910

The New England churches have long felt that it would be very helpful to the cause for which the Disciples of Christ stand, if our National Convention could be held in one of our eastern cities. Animated by this conviction the churches of Boston and Everett, Mass., unanimously decided to ask for the National Convention of the Churches of Christ in 1910. The New England Convention, which met in Haverhill, Mass., September 9-12, heartily approved of the action of these churches and voted to join them in making this request.

Still more significant is the fact that the invitation has been cordially seconded by the Baptist Ministerial Conference of Boston and vicinity. Resolution to this effect was adopted unanimously by this conference on Monday, September 27. At the same session of the conference three prominent Baptist ministers were appointed fraternal delegates to the Centennial Convention and it was resolved that "as many others as may attend be given credentials as fraternal delegates."

The attitude of the Eastern Baptists toward the Disciples of Christ is well expressed in a statement which was read before the annual convention of the New England Christian Missionary Society on September 11. A word with respect to the origin of this document is perhaps necessary. The movers in the project of inviting the National Convention in 1910 wished to submit to the brethren in our annual New England convention evidence of the favorable attitude of the Baptists of Massachusetts toward such an undertaking, and as nothing of an official nature could be done by the Baptists before our convention an unofficial statement was sought from a number of their leading ministers. The following document was the result:

"To the New England Christian Missionary Society (of the Disciples of Christ) convening in Haverhill, Mass., September 9-12, 1909. Greeting:—We, ministers of the Baptist church in New England, and members of the Baptist Ministerial Conference of Boston, believing that the two great bodies of Christians known as Disciples of Christ and Baptists should be united into one body as speedily as it is possible to bring it about consistently with the principles of both, rejoicing in the advance that has already been made toward that end as seen in the active union of churches in various localities, as well as in fraternal commingling in congresses and conventions and evangelistic efforts, and desiring to aid in this great work in an effective manner, hereby heartily pledge ourselves to use our influence in causing our conference, on September 20, 1909, to cordially second your invitation to the National Boards of the Disciples of Christ to bring the regular National Convention of Disciples, for October, 1910, to Boston. Furthermore, we will do all in our power to assist in making that National Convention a success, should

it come to Boston, especially in the way of strong, effective, practical steps toward the union of the two peoples.

Praying that your action at Haverhill upon this move may be as cordial, harmonious, earnest and prayerful as our own, we subscribe ourselves,

Yours brethren in Christ.

Here follow the names of nineteen prominent Baptist ministers of Boston and its vicinity, some of whom are of national, and even international reputation. The promise they made was faithfully fulfilled. On September 20, a committee of three was appointed to bring in a report upon the matter and a week later, as has been already stated, a favorable resolution was unanimously accepted by the Baptist Ministerial Conference in inviting the National Convention of 1910 to Boston.

Drake University

By W. F. Barr.

The twenty-ninth year of the history of Drake University has opened most auspiciously. The enrollment at the opening of the second week is about two hundred in excess of that of the corresponding date one year ago. The character of the students is most satisfactory and the faculty is unusually strong. The convocation address was a masterful one. The chaplain was at his best and every one in the great auditorium which was filled to its capacity felt the uplifting influence of the speaker. Mrs. Morris, the new dean of women, entered upon her duties and has already taken a large place in the hearts of the women of the University.

Never before have the young women of the university been so well provided for. The women's gymnasium, the new rest room, the more commodious Y. W. C. A. quarter, and the dean of women all tend to comfort, happiness and confidence on the part of the girls.

The faculty, the church, and the student body will be well represented at Pittsburg. Every movement for the betterment of humanity is supported by this progressive community and school.

The men's gymnasium is approaching completion. The young men of the school have put forth herculean efforts to get the much needed building and are able to see where nearly all of the money necessary for its completion is to come from. If some good friend of the cause would remember us with a check for about five thousand dollars, great results could be realized among the young men here for years to come.

Christian College Begins Fifty-ninth Year

Christian College, Columbia, Mo., has opened with the largest attendance in a number of years. Already many states are represented among the student body and there has been a large increase in local patronage. More and more Columbia is becoming recognized as the educational center of the great Middle West and careful parents who wish the most desirable environment and influences for their daughters are showing their faith in such ambition by the selection of Christian College.

Mrs. St. Clair's value as an educator of young women has been demonstrated in two of our best-known schools, and her return to the headship of Christian College has met with the heartiest response from alumnae, former patrons and all friends of the college. At the opening convocation on Friday, September 18, a large assemblage filled the spacious auditorium, the Board of Trustees, faculty and speakers occupying the rostrum. The enthusiastic occasion was in the nature of a welcome to Mrs. St. Clair upon her return to Missouri.

With Mrs. St. Clair again at the helm, with a strong and able faculty and a large student corps, Christian College is beginning her fifty-ninth year under highly favorable conditions.

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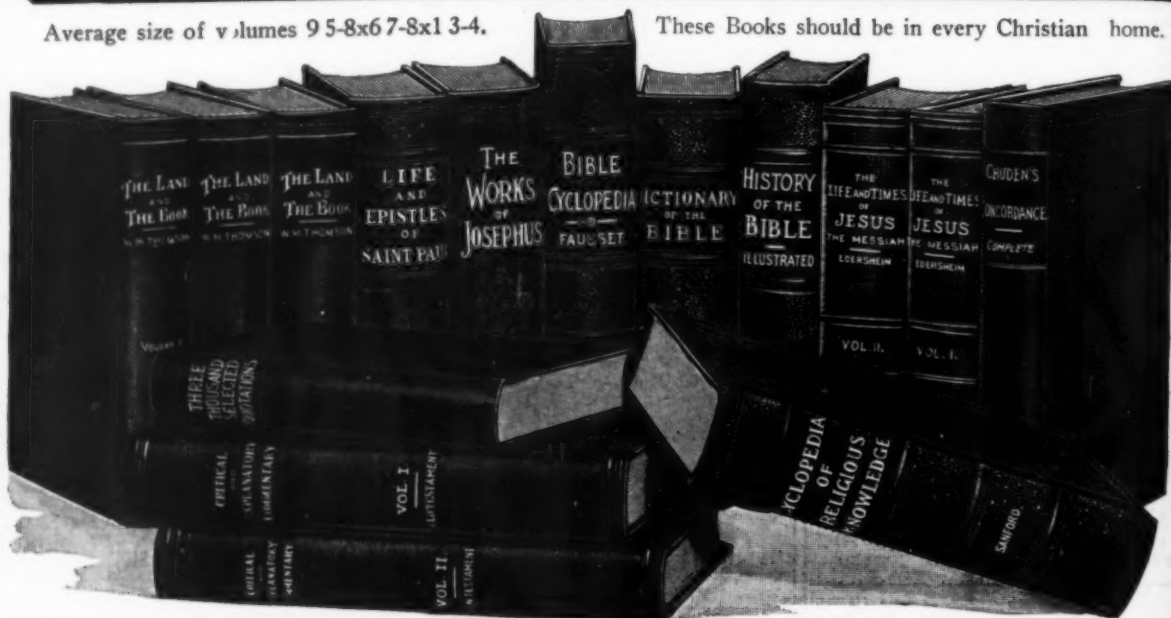
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